

THE SPIRIT OF MISSIONS.

Vol. LVIII. DECEMBER, A. D. 1893. No. 12.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, NOVEMBER 14TH, 1893.

—THE following elected members were present: The Right Rev. Drs. Doan (Vice-President, in the chair), Whitaker, Lyman, Dudley, Scarborough, Starkey and Worthington; the Rev. Drs. Hoffman, McVickar, Eccleston, Satterlee, Applegate and Greer, the Rev. Mr. Brewster, and the Rev. Drs. Vibbert, Anstice and Christian; and Messrs. Low, King, Mills, Whitlock and Chauncey. Of the *ex-officio* members the Right Rev. Drs. Talbot, Leonard and Lawrence were present.

—The Proceedings of the Missionary Council held in Chicago October 22d-25th, were submitted and the resolutions of permanent force were read. In connection with this the Board appointed a special committee for the consideration of and report upon the perfecting and putting into operation a system for the missionary instruction and training of the children of the Church. The resolution of the Missionary Council requesting the Board to inquire whether and by what means the real sum total of the missionary offerings of the whole Church may be published was brought under consideration. The conclusion was informally reached that this could only be reliably done through the triennial report on the state of the Church made to the General Convention. The resolution requesting the Board to appoint a committee to co-operate with the trustees of the Prayer Book Distribution Society with a view to the publication of the Book of Common Prayer at a price approximating cost being under discussion, the matter was laid over.

—Upon the nomination of the Commission on Work among the Colored People the Rev. Beverly D. Tucker and the Rev. Dr. Alex. Mackay-Smith were appointed to membership therein, to fill the vacancies caused by the consecration of the Rev. Drs. Capers and Cheshire to the Episcopate.

—Communications were received from seven of the Bishops having Domestic missionary work under their care, and the appointments, etc., made by them were formally approved.

—Important letters were received from the Right Rev. Drs. Graves and McKim, and the report of a conference about affairs in his jurisdiction with the Right Rev. Dr. Ferguson was presented. A number of letters were also at hand from missionaries in China and Japan. Bishop Graves and Bishop McKim are each pressing for additional appointments; several of these to fill existing vacancies. For China, three young clergymen should be sent out at once, one of whom should be a married man, and a lady teacher for the Jane Bohlen School at Wuchang. For this last position an application is in hand. The Bishop says that unless he has more workers he cannot keep all our present stations open, and asks that an appeal be made in the Church papers for these workers.

For Japan, besides the two clergymen who offered themselves to Bishop McKim while in this country, others are volunteering and are needed. In the present financial condition of the Society it is impracticable for the Board to make more appointments unless they are especially provided for by extra contributions for the purpose. Bishop Graves begs that the "present financial embarrassment may not be allowed to obscure this question." Bishop Graves will reside at Hankow and himself instruct the theological students in that part of the jurisdiction. Mr. Partridge takes charge of the stations at Wuchang, including the Bishop Boone Memorial School, but pending the arrival of a married clergyman and a lady teacher the announcement is made with regret that the Jane Bohlen School for girls is temporarily closed. The preliminary arrangements are progressing with a view to the speedy erection of the new St. John's College buildings. The English name of St. Paul's School, Tokyo, has been changed to St. Paul's College "in order that the members of the home Church may understand better what its purpose and work are." Those in charge "are straining every nerve to give the students an education which, although not identical with that given in an American college, shall not be inferior to it." Land has been bought and more ground was about to be acquired for the erection of new buildings for this institution, the old structure having been condemned. These purchases have been made from money given especially for the purpose. Much more is needed for the building.

—The draft of the Advent and Epiphany Appeal was presented. The Appeal was accepted, and ordered to be published to the Church.

—Information was at hand that the contractor for building the Church Missions House would be able to deliver the completed building, according to contract, on the first day of December, but that he advised a delay of twenty days in the finishing of the lower floors, as he considered it would be better for the structure that a little more time should be allowed for the drying of the walls.

REPORT ON THE BOARD OF MANAGERS' REPORT.

THE following is the report on the Board of Managers' Report for 1892-93, which was presented to the late Missionary Council in Chicago by the Bishop of Missouri, chairman of the special committee. The resolutions appended were adopted:

Your committee to whom was referred the Report of the Board of Managers to the Missionary Council, said report being accompanied by the Annual Reports on Domestic Missions, and on Foreign Missions, the Report of the Treasurer, the Report on Trust Funds, and the Reports of the several recognized Auxiliaries, as the Woman's Auxiliary, the American Church Missionary Society, and the Society for Promoting Christianity among the Jews, confess themselves embarrassed.

Reports of the past, information about the present, plans and methods for the future crowd themselves upon the attention of this Missionary Council. The details of unceasing work wrought under the supervision of the Board of Managers are extensive and important. Your committee would take pleasure in emphasizing many a one of these details; but were they to indulge their inclination they fear the emphasis might be a protracted shouting, neither timely nor helpful. Instead, they ask to be allowed a word of exhortation. That word is this: That the members of the Council will take pains to read the documents alluded to, which are submitted to them in print, and reading, will jot down some notes upon them. May your committee be permitted to suggest some such notes?

I. That it is evident that the Board of Managers is aiming with painstaking fidelity to discharge the important trust imposed upon it by the Church. A scrutiny of the printed documents will satisfy the examiner that the Board tries to assign its work and appropriations along lines that are wise and right and just. Quite a universal complaint is read or heard that apportionments unfit or unfair are made to particular localities.

One need not be a trained lawyer to infer from this that the Board is doubtless, taking its wide look, doing the best it can all around. Each advocate of his own locality sees and feels its pressing need. He makes it known to the Board with urgency. He cries aloud for help. This is all right. But after the advocates have made their arguments, and handed in their briefs, the Board must be the judge to make decision. However righteous that decision, unless furnished with untold millions for distribution, the Board cannot reasonably expect to satisfy all needs. Read that there is an active and watchful Committee of the Board appointed to do all it can, in behalf of civilization and Christianity, to abate the disgrace of the Geary Bill and to prevent shameful outrages upon the rights of the Chinese. Consider the laborious work that the Committees on Foreign Missions must undergo in directing and digesting foreign correspondence, and learning and supplying foreign needs, and how this work is one of tangled perplexity in the seasons, alas! too often happening, when the Foreign stations are without a Bishop. And think how month by month some of the busiest of American business men, and some equally of the busiest of city pastors give up a day and often in committee work many days of their precious time to thought and care and guidance of the blessed missionary work, and you of the Council will agree with your committee, we venture to feel assured, that the whole Church owes a debt of loving gratitude quite deeper than it knows of to the patient, unselfish, efficient and faithful members of its Board of Managers.

II. That the Report of the Committee on Trust Funds is a document so admirably clear and precise and full as to leave absolutely nothing whatever further of information to be desired in the field in which it is concerned. There is nothing that the American people more approvingly appreciate, your committee are willing to affirm, than for agents to give their cordial confidence to their constituencies and to make accurate and full reports to them. In scrutinizing the reports of the Missionary Bishops, only five out of the eighteen seem to report the amounts of gifts sent to them either as specials, acknowledged in *THE SPIRIT OF MISSIONS*, or as private gifts placed in their hands. These five report \$26,926.21 as the sum of such gifts. It is reasonable to suppose that if we had the amount of the other thirteen quite an aggregate addition to the statistics of our missionary offerings would be made, ensuring equity to the count of our giving as compared with other religious bodies, and conveying cheer to our hearts for the generosity of God's faithful stewards.

III. That there are facts not a few which are hopeful and helpful. Of contributions to the Board of Missions this last year the decrease over the previous year was only \$2,518.51. The debt incurred for last year and now resting on the Society is only \$12,599.41. The amount needed to complete the noble Church Missions House on Fourth Avenue, New York City, is only \$65,000, and when completed it means a worth of near half a million to the Church. A queer use of language it may be said to style these figures on the wrong side, hopeful and helpful. Are they not rather doleful and hindering? But, it is submitted, the figures are only a little on the wrong side. All know that times and circumstances are such as naturally to make them big on the wrong side. That they are not there, big and dreadful, is of God's goodness, and of His good stewards' faithfulness. And your committee have faith to believe that the Divine goodness and the thoughtful stewardship will not long leave the \$12,000 of debt and the \$65,000 of need to handicap and clog this year's income and work.

The Woman's Auxiliary (we cannot forbear mentioning it, though this subject has been assigned to another committee for consideration) have given for the year \$386,323.63; of which sum \$187,573.79 are in money and the rest in generous garments perfumed with love and sewn in close with sympathy and nailed up and sent everywhere in their beneficent boxes.

More parishes and a larger percentage of them than ever before, and more than half of all the number, we are glad to say, contributed last year to General Missions,

though equally sorry we are to add that there still remain over 2,000 parishes non-contributing. More Sunday-schools, too, in the Lenten Offering have been contributors and to a larger amount, aggregating near \$76,000.

IV. That more parishes giving and more Sunday-schools working mean more pastors aroused and actively awake for the cause. Wheels of planned activities may be manufactured and turned out well-nigh as wondrous as those seen in Ezekiel's vision, but there must be the living creature in the wheels if they are to go forward upon their four sides, and turn not when they go. And of human instrumentalities, the living creature of direction in the wheels is the pastor. It is the clergy we must rely on. It is the clergy who are to ring cheerily the bells of missionary enthusiasm, and not toll them sighingly and drearily, in the ears of busied American men and women. Then depend upon it, thoughts will be moved, hearts be touched and purses proffered. For Americans are not churlish, nor selfish, nor mean, nor hostile strangers to the doctrine of sacrifice which never passes through the human mind or heart without ennobling it. Missionary zeal and earnestness! May God breathe the glow of it into the hearts of all our pastors! There the start is needed. There we hope it will be welcomed. Then the glow will be a warmth, and the warmth will make a fire and quite soon the cry shall be heard *Jam proximus ardet Ucalegon*; and from out such a meeting as this Missionary Council, and in every parsonage home of our land, as centres, shall burn the fires, not of blackening and hurt, but of cheering and help, along the lines that the Chief hath ordained for them to run on. If only in our theological schools the plan suggested of securing a lectureship to impart to the young men who are to be pastors the precious warmth of such blessed fires, what a strong step forward, as it appears to us, might be made!

V. The reports of the Missionary Bishops may be commended to a wide perusal. Their tone is cheery and hopeful, in spite of hardships and straitnesses. It is a tonic to Churchmanship to note how, eminently in their lives, the apostolic office means now just what it meant at first, apostolic ministrations of love and care to the longings and needs of all men. Four new Missionary Bishops placed in four new fields this year! It is a glorious record, if, having placed them, we sustain them. That we shall do, please God. To sustain them is an honor. To stand by them and their brethren in love and prayer and sympathy and gifts is our best Church life. Upon one of them 50,000 souls in a throng have been flung for care. They have built and are building hamlets, towns, cities as in a day. As God may guide him, and, as we, under God's blessing, may help him he must visit them and their wonderful towns for apostolic help and ministration. In the Foreign field two Bishops to the manner born have been appointed, and have gone forth promptly to duty. Not only do they have our confidence and plaudits, but our hearts and help are pledged them.

VI. The times are hard. So they are. Incomes have shrunk, are shrinking, it may be, are to shrink, so that multitudes of men and women, to whom it is a real pleasure to give to God and to His great cause of missions, find their ability to do so now stricken away. This is all true. But still, your committee remind themselves and you, we are of the Lord's host, set in the line and rank where He would have us. Under Him, then, we

"Bate not one jot
Of heart or hope but still bear up
And steer right onward."

Man's needs are the provoking of God's bounties. And many of the rich appreciate, thank God, that wealth is weighted with duties, is a trust rather than a possession. Hard times are here, and hard times for most of us mean hard lines. But missions are of the things of God, continuous and lasting, like the sunshine and the seasons. Let there be no thought or wish for starving spiritual life and growth. Nay, the more unstable and

unsatisfying that material betterments seem, let the things of the spirit, like unselfishness, steadfastness, generosity, godlikeness, the more deepen and strengthen. God will put it into the hearts of some to double and redouble their gifts for missions. Hard times shall be as the stony rock of Horeb. Struck by God's inspiring love the waters of living refreshment for the divine work of missions shall gush out of them withal more abundantly than though furnished in the wilderness to our natural expectation by man's noisy wind-mills and laborious pumps.

"God's on His throne; all's right with the world."

Your committee would respectfully submit the appended resolutions with a recommendation that they be adopted by the Council.

Resolved, That cordial thanks are due and are hereby tendered to the Secretaries and Treasurers and members of the Board of Managers for their untiring, efficient and faithful supervision of the great work of the general missions of the Church.

Resolved, That this Council recommend to every diocese in which no such canon exists the passage of a canon requiring at least yearly collections in each parish for the several departments of the general mission work of the Church.

Resolved, That the members of this Missionary Council send greeting in the Lord to all the givers and helpers of the great work that they and we are set to do; that they ask for continuance of love and sympathy and prayers from those shut away from the joy of giving by the present distress; and for kind thoughtfulness and redoubled generosity from any who may be untouched by financial disaster; and to all they beg to be permitted to avouch that we can heartily thank God and take courage, and can say one to another: "Come, arise; be of good cheer; go forward."

DANIEL S. TUTTLE,	} Committee.
WALTON W. BATTERSHALL,	
GEO. H. MCKNIGHT,	
SILAS MCBEE,	
ARTHUR RYERSON,	

UNITED MONTHLY MISSION SERVICE.

WE must evermore lift up our eyes unto the hills from whence cometh our help. The thoughts which crowd the mind at such an earnest Council as that in Chicago, lead to the conclusion that in devoutly seeking God and in united supplication, rather than in dependence upon man, we shall find the way and the means to success. He inspires, directs, and supplies those who steadfastly wait upon Him. The report of the committee of which Bishop Lyman was chairman, and which was adopted by the Council, was the expression of the conviction that concerted prayer for missions is a great need. We commend that report, which follows, to the attention of all our readers:

The committee to whom was referred the resolution offered yesterday by the Bishop of North Carolina on the subject of a United Service of Prayer in behalf of the great missionary work of the Church, beg leave, respectfully, to report that they are deeply impressed with the importance of the subject which has been committed to them. It has been said that "a Church upon her knees has her whole way with God." "A Church upon her knees can never be destroyed." The praying Church means frequent and earnest supplication in her councils, her parishes, her homes, and in the closets of her people. Calling upon God in one strain of supplication and thanksgiving is in accordance with all our thoughts of His providence, and finds its authority alike in the teachings of Holy Scripture and in the practice of the Church. We, therefore, most heartily approve of the fixing of *some special day* in each month when all our congrega-

tions shall be summoned to join in earnest intercession for the guidance and blessing of God upon the extended missionary work in which our Church is now engaged. In the view of your committee, while the *primary* object of this united monthly missionary service is that of prayer and intercession, it should also be made the medium of communicating intelligence, touching the spread of Christ's Kingdom at home and abroad, together with the encouraging aspect of the work. In the judgment of your committee it is most important that one and the same day should be designated for such service, and we venture to suggest *Friday*—being one of the weekly fast-days of the Church and the day in which our Lord Jesus Christ was lifted up, that He might draw all men unto Himself—as the most fitting day for this united service. Your committee was also of the opinion that the character and details of the service should be indicated by each Bishop for his own diocese or jurisdiction, and, at the same time, we venture to suggest the peculiar fitness of those missionary prayers which have been used with so much acceptance during the sessions of this Council. Should there result from the assemblage which has been gathered here, and which has so excelled in the manifestation of an earnest spirit and in wise, practical suggestions, the settled feeling that we ought to give ourselves more unto prayer, it will surely make this Council one which will be long and thankfully remembered. We beg leave to offer for your adoption the following resolution, viz. :

Resolved, 1. That the proposed monthly service be known as the United Monthly Mission Service.

2. That the day designated be the *Friday after the first Sunday in each month*.

3. That the General Secretary be requested to send a copy of the published services for missionary meetings to each clergyman having the charge of a parish or mission.

4. That a copy of this report be sent to the Bishop of every diocese and missionary jurisdiction of this Church. All of which is respectfully submitted.

The resolutions were adopted.

A LESSON FOR HARD TIMES.

It was a time of great distress and famine when the Prophet Malachi came to the people of Israel with the awful charge from the Almighty: "Ye have robbed Me; but ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed Me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

THE PEOPLE'S BOOK.

THE Book of Common Prayer is a rare inheritance for all who will receive it. It is suited to all sorts and conditions of men at all times. It contains a summary of the things a Christian ought to know, believe and do. Its round of services presents the facts and doctrines of the Divine Revelation in due order and proportion, and groups the incidents and teachings of our Lord's Ministry. Its creeds express the faith of Christendom. Its canticles lift the soul to loftiest praise. Its psalter, in portions for daily use, sweeps the whole range of experience. Its catechism instructs childhood in the elements of religion, and its various offices, fitting the changes of life, carry solace to the

sick, the aged, the troubled, and sanctify the varying conditions of human existence. It is worthy to become the religious book of all the people of America, to be placed beside the Bible as a witness to the truth, a treasury of devotion, and an incentive to right thinking and righteous living. In one word, the Book of Common Prayer is the people's book.

Mr. William Brown, of New Hampshire, began in 1849 to distribute the Bible, and continued to do so until his recent death. He gave out 120,000 copies of the Sacred Scriptures, and during the last two years of his life he canvassed 239 towns and visited over 80,000 families.

Should not every diocese have devoted persons engaged in placing the Prayer Book in the hands of people who are strangers to its worth?

PRAYER BOOK DISTRIBUTION.

MR. JOHN W. WOOD, the energetic secretary of the Brotherhood of St. Andrew, in urging new forms of activity before the Brotherhood convention in Detroit last September, said:

There are societies for the distribution of the Bible, and men have been glad to give their lives in that work. I read the other day of a man who travelled through all the New England States for twenty years, interviewing thousands and ten thousands of families, and giving away 120,000 copies of the Bible, that that precious Book might be known to men. Let us try to do something in the same way with our Prayer Book. Let us make that Book—that common heritage, that Book of Common Prayer—known to the people. It can be done. Perhaps you say the people do not care to have it. Good Bishop Atkinson used to say, that in political economy the demand determines the supply, but in spiritual economy the supply creates the demand. There is such a thing as creating a demand for an article. When the Standard Oil Company wanted to introduce its kerosene oil into Mexico it sent its agents to sell the oil to the wholesale houses; but the people, the consumers, would not buy it; they clung to the dim, sputtering tallow candle they had been used to all their lives. So the company sent a cargo of lamps into the country, filled them with Standard oil, and sent agents with them throughout the country. They carried them right into the houses, lighted them, set them on the tables, and made them a present to the householders. In this way they drove out the candle, and created a demand for the oil. We can do somewhat the same with our Prayer Book. If we carry it to the people in the right spirit and give it to them, they will use it, perhaps slowly at first, but they will begin to see how they can use it and how precious it is.

THE CHURCH MISSIONS HOUSE.

THE Church Missions House is nearing completion. It was promised on the first of December and from present appearances it will be ready for occupancy soon after that date.

One fact should be remarked in connection with this enterprise; it has been built by money given expressly for the purpose. Not a penny of missionary money has gone into it. The same policy will be strictly adhered to in its completion and furnishing. It is all to be done by special gifts in honor of missions and to the credit of the Church.

But the money is exhausted, and yet \$65,000 will be required for the fin-

ishing. The hope that that amount would be forthcoming, so that the building might be dedicated at once without debt, has not been realized, and since it will be better not to stop the work, it is necessary to borrow on bond and mortgage the money required to finish the building, hoping that it may soon be paid by gifts.

The question of furnishing is, however, immediately pressing, and we trust that generous friends will come forward promptly with the offer to furnish one or more of the rooms. The chancel of the Chapel might be made a memorial of missionary heroes, the large window commemorating deceased Bishops.

BRIEF MENTION.

THE Church Missions House is now so nearly ready for occupancy that we are pleased to announce that on and after January 1st, the address of this Society will be—Church Missions House, Fourth Avenue and Twenty-second Street, New York.

THE First Sunday in Advent, or the nearest possible Sunday, is recommended for offerings for Domestic Missions. Early contributions are needed for the salaries of the seventeen Missionary Bishops and 800 other laborers in the home field. Remittances should be made to Mr. George Bliss, 22 Bible House, New York.

THE QUARTERLY MESSAGE for October–December has been issued, and a copy mailed to all the clergy. It contains the annual Advent and Epiphany Appeal and a brief account of the Missionary Council at Chicago. Copies for free distribution will be furnished on application to the General Secretary, 22 Bible House, New York.

THE late Alpheus Hardy of Boston, the friend and helper of Joseph Neesima and other young men who were desirous of becoming ministers, was himself, when a young man, anxious to become a minister, and he commenced to prepare for ordination. He was obliged to desist, however, on account of loss of health, which was a bitter disappointment to him. After a time he saw that there was another calling open to him which might also be considered sacred, and he said with joy: "O God, I can be Thy minister. I will make money for Thee, and that shall be my ministry." In this ministry he served most faithfully, giving liberally to all good objects, but especially to aiding theological students and Home and Foreign Missions.

A MISSIONARY SECRETARY wrote, thanking a gentleman for a liberal gift, and receive this reply: "Our pastor is entitled to the credit of the gift as much if not more than I am. His teaching and example on giving have been constantly before me."

THE animus of some who are carrying on the crusade against the Chinese in this country appears in the following words, which, the New York *Tribune* says, were recently uttered by Mr. Geary, the author of the Chinese Registration Act: "I am perfectly willing to vote for a bill requiring every American missionary in China to return to his country within a year, the protection of this government to be withdrawn from him at the expiration of that time. I would do this just as I would vote to expel every anarchist from the United States within a year. The principle that would exclude anarchists from this country would keep American missionaries out of China. Their cases are exactly parallel."

WITH OUR CORRESPONDENTS.

BISHOP MORRIS, of Oregon, although in his seventy-fourth year, writes and works like a much younger man. Under date of Portland, October 5th, he says: "I am just hurrying off for a missionary journey to the remote eastern portions of the diocese, and while you are having a 'good time' in Chicago, I shall be knocking around on 'buck-boards' and in 'dead-axe wagons' over the Blue mountains and through the sagebrush regions of John Day valley. I trust that you will have a 'good time' and do a good work for the great cause of missions."

BISHOP WALKER, of North Dakota, writes from Fargo, November 21st: "I have just returned from holding the opening service in a new church we have just completed at Northwood, about seventy-five miles from Fargo. It is a handsome frame structure, in the Gothic style. It was crowded with people at both services on Sunday, and the enthusiasm was very great. A beautiful feature is the chancel. It is apsidal, and the whole interior, from ceiling to floor, is constructed of cedar. The same wood is used upon the roof also. So, although it is not 'painted with vermilion' it is 'ceiled with cedar.' The Rev. Geo. A. Harvey, one of our peculiarly earnest workers, is in charge, and the church was designed by him. Notwithstanding these phenomenally 'hard times' the church has been completed almost out of debt. Its people are very earnest and very self-denying for 'His sake' and 'in His Name.'"

AN esteemed correspondent writes: "In prosperous times there are perhaps many who give systematically to missions to the extent of their ability, but how many are there who would continue their contributions in times of business depression if a financial crash in their own affairs seemed inevitable? How many but would feel that it was a case of self-preservation, and discontinue their giving at least for the time being, and feel justified in so doing? Had Shadrach, Meshach and Abednego been men of this type they would never have walked unharmed in the midst of the burning fiery furnace, neither would Daniel have spent in safety a night in the den of lions, for it would have been unnecessary to resort to capital punishment. The faith of these men not only saved them from certain death, but gained for them honorable promotion and prosperity. Financial disaster may be the fiery furnace that threatens us and tempts us to withhold from missions, but unless we have faith to stand the test we have no right to expect Divine assistance."

AWAY WITH PREJUDICE.

MR. B. T. WASHINGTON, the principal of the Tuskegee Institute (Colored) in Alabama, was a graduate from Hampton Institute. In a recent communication to the *Congregationalist* he said: "The time has come, it seems to me, for northern men, southern men, black men, white men to blot out their prejudice and look matters squarely in the face as they are. The whole country was responsible for slavery. Thirty years ago the southern white man and the black man started life anew on almost equal footing—the black man with empty hands and the whites nearly so. To organize a free school system and educate the children of the whites as well as the children of those whom the state had but yesterday recognized as slaves, and at the same time to place the whole industrial system on a new footing, was a task the magnitude of which has not been sufficiently understood. To give to the South the light which will be the only permanent cure for crime among blacks and whites, individuals and religious organizations in the North and East have done nobly. But when the true condition of the masses of the South is realized, so far as education is concerned, I believe more will be done."

FAITH AND WORKS.

IF asked where I have seen the greatest faith, I think I should say, In some of the Indian men and women whom I have known, some of whom are now waiting for me in Paradise. Two years ago at White Earth the locusts came. Sometimes they sweep everything off in one day. A poor Indian woman had a little garden which was her all; one day the locusts came; she went out and knelt down in the garden and prayed; then she took her broom and fought locusts, for she believed in work as well as prayer; then she would pray again, and this was her prayer: "Oh, Lord Jesus, Thou knowest how much I love Thee; I am a poor widow woman and have nothing to live on but this garden; do, do drive off these *devil's lice*!" All other fields were destroyed, but hers was saved. . . . I have been overpaid ten thousand fold by the blessed rewards that have come to me in the work. There is no failure in Christian work; the only failure is in not doing it.—*Bishop Whipple, at Mohonk Conference.*

HELPING THEMSELVES.

AT a recent meeting of the teachers and students of the Tuskegee Normal and Industrial Institute (Colored), Tuskegee, Alabama, Principal Booker T. Washington spoke of the hard struggle that the school would have in carrying on its work this year, owing to the financial depression, and of the necessity of each teacher and student doing his best in order to lighten expenses. Without suggestion one teacher said she would give five dollars each month during the year, then a student gave five dollars, and from this the enthusiasm spread through the body of students and teachers and in a few minutes they had given in cash and pledges \$558.75. One teacher, whose salary is only \$350, gave \$50, and several others gave equal amounts, while still others gave \$25, \$10 and \$5. One student, a carpenter, who had been especially fortunate during the summer, gave \$20.

AN INTERESTING LETTER.

THE *Church Missionary Gleaner* contains an extremely interesting letter from the Right Rev. Dr. Ridley, Bishop of the North Pacific mission, of which the following is a part: "It would not be fair for me to tell you the good news I have heard from the lips of our brethren in the North Pacific mission, especially from Archdeacon Collison and Mr. McCullagh. The story should come from the pens of the chief actors themselves. It will be no small loss to you if they find no leisure to record the work of the Holy Spirit on the Nass river, where the Christians have been powerfully energized in trying successfully to win the heathen for Christ. From time to time written accounts reached me and cheered my seclusion as with spiritual tonics.

"The joy of these tidings, I believe, really improved my health, which you know has been broken for about two years. During the winter I have been an unwilling prisoner, so that the pastoral care of this place has been entirely in Mr. Gurd's hands, and they have been efficient. This enforced seclusion has been ordered for the best. The discipline must have been required or it would not be imposed by the Divine Bishop of souls. No longer do I impatiently chafe as a caged bird, though I am glad to be on the wing, set free to go and come by the same kind hand that shut me in.

"Sympathy is very sweet, and of this I have had innumerable proofs. But my weather-tanned face and hands hardened by the paddle make no further claim. Since April my writing-desk has been rarely opened because of my constant voyaging. My fingers, lately so thin and pliable, now are stiff and scarred and blistered. On the twenty-seventh anniversary of my wedding-day I paddled sixteen hours in steady rain, and during the week's travelling slept two nights in the bottom of the open boat anchored close

in shore. As I dozed I was startled by what I at first thought was a steamer's whistle, but it was only the buzz of a bold mosquito exploring my ear, which I smartly boxed to kill the poisonous intruder. He did me a service, however, for being wide awake I became conscious that on my right side my blankets were soaking in the rain water that accumulated in the boat. Wringing them out I tucked them more tightly round me for the night, and next day, on my arrival at Kincolith, Mrs. Collison hung them round her kitchen to dry.

"I can scarcely realize that I am the same man that spent the winter months watched and tended as an invalid. It had its advantages, for though often weary with bodily infirmity I was able to devote an average of six hours daily to linguistic work, which has already proved valuable to my brethren, and will be yet more useful to new missionaries. As long as I was able to follow my out-of-door episcopal work I could make no leisure for the literary department, so God enforced the leisure, and it has borne as good fruit as the most active winter I have ever spent in this country.

"Another effect of seclusion is in keener sensibilities and perceptions towards nature as showing forth the glory of our God. Long absence enhances the delights of once more wandering among the sweet solitudes of forest, and river, and ocean. How many voices harmonize in the concert of praise! The birds are envied no longer, for I have wings, too, stronger and more than they. The mountain ridges stoop down, not only to faith, but to fancy and imagination, to form the substratum of the Mountain of the Lord's House, with the ensign of Redemption crowning all.

"I must add yet another pleasure I have enjoyed, and that is the meeting amid their work our honored brethren who are God's instruments in winning souls and building up His Church in regions where a sympathetic visitor is welcomed as an angel of God."

THE UNITED STATES AND THE CHINESE.

THE policy of the United States toward the Chinese is bringing forth evil results in China. Even the great viceroy, Li Hung Chang, gave as one theme to the students of the Polytechnic Institute at Shanghai, "The Violation of International Law by the United States in Excluding Chinese from the Country while Allowing People from All Other Nations to Come in As Usual."

The Rev. D. W. Nichols, an American missionary at Nankin, writes: "Every foreigner who has given himself the trouble to study the Chinese, and note the general trend of affairs in China, cannot fail to see that the liberties of foreigners are gradually being curtailed. It seems to be a fixed policy in this Yang-tse valley not to allow foreigners to gain farther ingress to the interior. Not only that, foreigners have been ordered to leave the interior and return to the open ports, or to the cities where there are already foreign homes. Accompanying these official orders to leave the interior comes the official notice that no protection will be granted to you, and that you are likely to be most brutally murdered if you delay in obeying the orders. I have before me, as I write, official letters containing the above language. At an interior point where I had gone to build a chapel, and where we had purchased land a year before, the officials in the city sent word to the elders of the place to stir the people up to make a row and drive us out. I am glad to say that the elders of the place as well as the people, being very friendly to us and many of them interested in the Gospel, refused to carry out the orders of the higher officials, and thus we were allowed to go on with our work. It is not thus in every community. In most of the places the people are easily stirred up, and the baser class are glad of this official sanction to do mischief. In these days native Christians are having to suffer many things, partly because they are Christians, but largely because they are connected with the foreigners."

DOMESTIC MISSIONS.

Form of a Bequest to Domestic Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: To be used for work among the Indians, or for work among Colored People.....

WESTERN TEXAS' PRESSING NEEDS.

I HAVE just struck the railroad and the daily papers after a journey of three weeks over 300 miles in a buggy on the dustiest roads I ever travelled, and through a country that "devoureth its inhabitants," as it has not rained in it sufficiently to wet the ground and fill the water holes since October, 1892. It is almost exclusively given up to raising sheep, cattle and horses, but on account of the present financial condition of the country, the people can sell nothing that they have except at the most ruinous sacrifice. Sheep, which a year ago were worth \$2.50 can scarcely be disposed of at any price, because wool which was worth fifteen cents to eighteen cents, will now, owing to the proposed tariff revision, bring only six cents, with little demand even at that price. Many are hauling it home, after having brought it to market, in order to save insurance and storage. Horses, which last year were worth from twenty dollars to forty dollars, are sold when a purchaser is found, at from ten dollars to twenty dollars. Cattle can scarcely be given away, as there is neither grass nor water to keep them alive during the winter, which is almost on us. There can be but one result, a great "die up." This, coming on one only two years ago, will be a crowning disaster from which many cannot possibly recover. The drought extends from the Panhandle to the coast, and from central Texas to the Pecos in the far west, beyond which they have had rain in abundance. The region affected embraces an area of about 400 square miles, and includes all of the most populous portion of my jurisdiction; and I am afraid that it is going to cause serious suffering to all of the interests of our Church.

Money is scarcer than ever known, and in

many instances people are forced to the primitive practice of barter. There has never been a time when our Christian brethren could more effectively show their sympathy for us than at present. I know, of course, that there is stringency in money everywhere, but with our people, where there is no accumulated capital, such a failure of products as has overtaken them, means actual poverty and suffering.

I cannot come North this winter to plead the cause of our missions, and last summer I was there in the very darkest days of the panic, so that I received very little assistance. I shall attempt no extension of work, nor any new buildings, though several rectories are badly needed. I shall be satisfied if I can hold the ground at present occupied, and keep our band of faithful clergy from suffering. We have the largest number ever employed in this field. There are only two vacancies, and those of recent occurrence. Most of our clergy have been in their places for over three years, and are doing most effective work; but unless I can tide them over these trying times, I cannot hope to retain them all. I should like to be able to gladden their hearts and cheer their homes about Christmas with some addition to their already meagre salaries, which in many instances are in arrears. There are also many of our worthy lay people, whom it would be well to help during the winter, as they will be reduced to desperate straits. The prestige of the Church would, in this manner, be greatly increased, as it would show forth its oneness throughout the land, and the readiness of one part to help another in case of need. We have been steadily gaining ground for the past few years in the removal of ignorant prejudices and in the growth of an intelligent appreciation of

our purposes and position. This timely aid would add greatly to a continuance of this growth.

I am glad to be able to write more encouragingly about some things. Our two schools are at work; St. Mary's Hall, San Antonio, for girls, though not as full as in previous years, is yet self-sustaining. I started a boys' military academy in San Antonio this fall which I would not have done could I have foreseen what troublous times were in store for us; but having engaged teachers and contracted for the building, I was compelled to go ahead. The school has twenty-two boys, eight of whom are boarders. This we consider to be a most encouraging beginning for the times, and it augurs well for the future. I shall need some assistance to enable us to meet expenses this year. I hope this school, too, will soon be able to take care of itself. The building has been elegantly furnished in the dormitory and dining-rooms by the munifi-

cence of Mrs. George P. Andrews, of New York, a Presbyterian.

Scholarships are greatly to be desired in both of these schools. Fifty dollars will provide a day scholarship and \$100 a boarding one. In this way we can successfully compete with the low-priced schools about us, in some of which board, tuition, fuel and lights are furnished for \$160, but of course they offer no such advantages as our schools. With most people cheapness is the principal consideration. When we can give \$100 we have no difficulty in finding patrons willing and able to pay \$150 to make up the full amount of our charges which are \$250.

I make this report as an officer of the grand army, who has been sent to the front by the Church, and I earnestly hope that I may not be left without the means necessary to carry on the work.

J. S. JOHNSTON,
Missionary Bishop.

LLANO, TEXAS, November 1st.

ANNUAL REPORT OF THE MISSIONARY BISHOP OF OLYMPIA.

At the General Convention held last year the Jurisdiction of Washington was divided into the Jurisdictions of Spokane and Olympia, the former, placed under the care of Bishop Wells, consecrated last winter; the other portion of the state, along the Pacific coast west of the Cascade mountains, remaining under my charge.

The Jurisdiction of Olympia is still about one hundred miles wide and two hundred and fifty miles long, and furnishes abundant opportunity for missionary labors in its villages and towns.

It is a section more thickly settled than many portions of the West and is destined to have a very large population before many years.

In spite of the pecuniary stringency of these times and a depression which must be most keenly felt in a new land, it is a matter of rejoicing that we have not only held our own but have gone forward. At this writing, stated services are being held in all but four of the thirty-six parishes and missions on our list one year ago; and during the past year the Church has entered twenty-seven new places where the services are being maintained with regularity, in some of which the Church is the only religious influence. Much of this new work is lo-

cated in the northern part of the jurisdiction, and has been aided by special contributions gathered last autumn from friends of the Church at the East, through the efforts of the Rev. L. W. Applegate.

There is in the jurisdiction a force of twenty-three Presbyters and Deacons and twenty licensed lay-readers ministering in the fifty-nine parishes and missions already referred to. In nearly every instance we have our own church buildings, neatly appointed, or some building leased for a term of years and used exclusively for our services. The foundations are being laid, and we shall be well prepared for vigorous and rapid growth as times revive in the financial world. Much more might be done if we could command men full of the missionary spirit and receive the means for their support. We are thankful, however, for what we have been permitted to do in these trying times.

EDUCATIONAL WORK.

In regard to our educational work, Washington College, to the presidency of which the Rev. Dr. Jefferis accepted a call, has been closed for the year, awaiting the development of plans for a larger endowment and a more extensive course of study. For several years the school had not met its ex-

penses, and it was deemed impossible by the trustees to continue increasing its indebtedness. I hope, however, that the friends of the school, in whose hands its future rests, will soon give definite form to their plans and enable the trustees to reopen its doors and continue the influence of the institution as an educator of our youth.

The Annie Wright Seminary for girls has enjoyed another prosperous year under the same efficient management as last year. The good done by a Christian school is known to comparatively few beyond its walls, for it is the quiet formation of character and the development of Christianity in the heart, while the best of intellectual culture is given. The sphere of the seminary's usefulness might be widened, if the money now used to pay interest on its debt could be put into scholarships to give the advantages of the best training to worthy girls who are now unable to attend.

Several private schools throughout the jurisdiction conducted by Churchmen are doing good work and wielding an influence for Christ and His Church.

The charitable work of the jurisdiction has been blessed. The Fannie C. Paddock Memorial Hospital has done an excellent work, and has been under efficient management in every department. The hospital has been called upon to do much more than the usual amount of purely charitable work. This institution is very dear to me, and I sincerely wish that friends may be raised up—at home or in the East—who will relieve it of its debt, and further endow it for the work of love and mercy.

The St. Elizabeth Hospital, Sedro, though a small institution, has done a faithful, quiet work during the year, ministering to the needs of men from mines and camps throughout the Skagit Valley. It has paid its expenses with gifts from outside of only about \$100. The jurisdiction holds in trust for its use property worth \$5,000, free of all encumbrances.

St. Luke's Hospital, New Whatcom, is gaining steadily in influence and usefulness. It occupies rented premises, but a movement is on foot, which I pray may be crowned with success, to erect a \$5,000 building upon lots donated for the purpose.

St. David's Hospital, Hoquiam, has been opened. On my return from the East in January, I was asked to take this institu-

tion, for the Gray's Harbor region, under the fostering care of the Church. A suitable building was offered at a reasonable figure. The citizens of Hoquiam contributed liberally toward its purchase, and the jurisdiction now holds a property that cost \$10,400, subject only to a mortgage of \$3,000, which we hope to be able to pay off during the year. Upon the ground floor is a good-sized room that is being fitted up for a chapel for our mission in that town. A clergyman is to be resident chaplain in the hospital and care for the Church's work in Hoquiam and Aberdeen.

The "Sheltering Arms" is still another charity, lately established in Tacoma, under the auspices of the Church. It designs to care for motherless and homeless infants, and also to be a day nursery for the children of working mothers. Its beginnings are modest, but it is destined, we hope, to become one of the important charities of Tacoma and the jurisdiction.

The springing up of so many charities in different parts of the state has suggested the idea that these different institutions could best be fostered and more wisely developed and sustained by the establishment of an association, connected with the jurisdiction, forming a central board of advice, which body could also represent to the general Church the needs of the various institutions and gather gifts for them. I have therefore given my consent to the organization of a legal corporation known as "The Church Charity Association," and have appointed the officers for the first year.

LOSS BY DEATH.

The jurisdiction has lost by death during the year, one of our pioneer missionaries, the president of the standing committee, the Rev. A. S. Nicholson. He had been among us for twenty-five years, during most of the time rector of St. Luke's Church, Vancouver, and under him the church building was erected.

Two candidates for Holy Orders have been admitted to the Diaconate during the year. We have now two candidates and one postulant. Two hundred and ninety-five have been confirmed during the year, seventy-six more than were confirmed in the whole undivided state during the previous year.

I regret that personally I have been unable

to do as much active duty this year as I desired. When returning home from the General Convention I was taken ill with a slight stroke of paralysis, from the effects of which I have not yet fully recovered, although I am now stronger and better. The jurisdiction, however, has not suffered from lack of episcopal visitations, as Bishop Wells kindly came to my assistance and visited nearly every parish and mission station. He generously offers to perform the same duties for me this winter should I desire it. The Rev. L. W. Applegate has acted as general missionary for the jurisdiction since the first of the year, and has also rendered me valued assistance as my secretary.

In conclusion, the Missionary Bishop, grateful for aid in the past, and realizing the importance of the near future in this jurisdiction, would remind the friends of missions that we need their alms and their

prayers this year in a greater measure than ever before. This is a new country, a large portion of its towns having had no existence a few years ago. Foundations must be laid for churches and schools and charities of every kind; the people must be encouraged in their small beginnings; the Ministry must be maintained. And in such a season of financial depression as has visited us this year, closing banks and mills, and crippling every business venture, it becomes a great anxiety to provide ways and means with which to hold the ground already gained, to keep the missionaries on the field, and see that our several institutions continue their good work.

We labor on in faith to make this land Emmanuel's, and ask the continued assistance of our Christian brethren.

Respectfully submitted,

JOHN A. PADDOCK,

Missionary Bishop of Olympia.

NINETEENTH ANNUAL REPORT OF THE MISSIONARY BISHOP OF NORTHERN TEXAS.

THE year just closed has been full of blessing and encouragement. Many and great have been the trials and anxieties which at times have seemed too great to be endured; but out of them all the Lord delivered us.

CHURCH EXTENSION.

The foundation is nearly completed for St. Matthew's, Dallas. This large stone building is to cost about fifty thousand dollars. Of this amount \$32,000 are in bank. No debt will be incurred. The work will go on only as funds are provided.

The corner-stone of Christ Church, Oak Cliff, was laid on the 20th of July. The building is of wood. All the funds have been guaranteed, and it is hoped to have this pretty church ready for use by September 15th.

St. Peter's, McKinney, has just been finished, and is paid for in full. It only awaits the gift of some chancel furniture to be presented for consecration.

St. Philip's, Sulphur Springs, was opened for service on St. Bartholomew's Day, August 24th. It is a neat building of wood. Too much credit cannot be given to the Rev. Edwin Wickens, who has had spiritual care of this weak mission, for his patience

and energy in bringing this good work to a successful fruition.

The corner-stone of the Church of the Holy Comforter at Cleburne was laid on the 12th of May. The building is large and of good design. It is at present occupied although not nearly finished. Financial pressure has been too severe, and the work must wait for better times.

The Church of the Holy Cross at Paris was consecrated on the 27th of May, all indebtedness having been removed.

The Church of St. John Baptist at Clarendon was consecrated on the 24th of April. This is the farthest outpost in the "pan-handle." We hope it may not long remain so.

St. Michael and All Angels' at Vernon is a neat chapel, large enough for present needs, but we hope it may soon become too small under the ministerial care of the Rev. R. Galbraith, who enters upon the "pan-handle field" September 1st.

CHRISTIAN EDUCATION.

St. Mary's Institute has been cleared of debt through the generosity of the friends of the work. No names are mentioned of those who have built and equipped this school of high grade for the Christian train-

ing of young women. The "ideal" of the school is thus expressed on the memorial brass in the hall: "The highest scholarship combined with the purest religious tone." Scholarships are still needed to bring the benefits of the school within the reach of deserving girls whose circumstances do not permit them to enter. Especially is this true of the missionary clergy. Five daughters of missionaries were received last year without cost to their parents. The same benevolence will be again exercised this year. Much help in this direction is afforded by the scholarships already established, but much larger gifts are needed to enable the school to do its noble work successfully.

It is unnecessary to dwell upon the importance of this branch of our missionary work. It is the most hopeful and promises more fruitful results than any other. So long as the Church neglects the education of her children she cannot hope to prosper. There has been a singular obtuseness prevalent on this subject, and although the feeling of our people has been somewhat aroused to a better appreciation of the claim of the young to be "brought up in the nurture and admonition of the Lord," the Church still remains painfully indifferent to her duty and privilege in this regard. Whatever opinion may prevail on this subject in the larger cities of the East there can be no question as to the duty of the Church in Missionary Jurisdictions. *Here* the hope of the Church is in the *young*. If she neglect these her work will bear little fruit, if it do not die out altogether.

FAVORABLE OPENINGS.

Opportunities for new work present themselves on every hand, but alas! both the men and means to utilize them are wanting. In the far west work should be begun at Midland, Barstow and Pecos City. In the "panhandle" Quanah and Amarillo should have churches without delay. Nearer home at least five places should have immediate attention. But why enumerate? The cry is ever the same—"Send more men and means for the work."

MISSIONARIES.

The missionaries of the Board have all done faithful work. They have been required to cover areas far too large for effective service. The Church is still very weak

in all the small towns. A few "faithful women" are the only communicants in many stations. The work of converting the men is very slow and difficult. Nor is this surprising when the infrequency of ministerial service is considered. The Rev. Wm. D. Sartwelle and the Rev. J. M. Hillyar are on the road pretty much all the time, holding service in a different mission each Sunday in the month. The same is true of the others in nearly the same degree. Very little growth need be expected from such scattered ministrations. Nor can a better arrangement be made until more men can be found to do the work and additional means supplied for their support until their planting can take root.

IMMEDIATE NEEDS.

1. Five missionaries of ability and energy with means for their support for at least three years.
2. Five new but inexpensive churches in promising towns. Five hundred dollars each will secure them.
3. A wing to St. Mary's Institute affording accommodation for a larger number of pupils, and containing a chapel which may be set apart for sacred uses.
4. A school for boys which should be founded without delay.
5. Generous endowments for these educational institutions by which their efficiency and usefulness may be secured.

I hope it will not seem unreasonable to lay before the Church this brief statement of the things necessary to success. Missionary work must be aggressive. The cry for help does not come from those who value spiritual things. Such people provide them for themselves or seek them where they may be found. The missionary call is from the *opportunities* which Providence may lay before His Church. These opportunities are here. Will the Church enable the Bishop to use them for the glory of God and the good of men?

ALEX. C. GARRETT,

Missionary Bishop of Northern Texas.

WILL the man who says he "doesn't care much for Home Missions" tell us what cause he thinks does justly make a stronger appeal, or one as strong, to citizens of the United States for moral and material aid? For what will American Christians be held to a stricter accountability at the last?—*Home Missionary*.

FOREIGN MISSIONS.

Form of Bequest to Foreign Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*

THE MISSION SCHOOL AT ATHENS IN 1892-93.

IN the last report it was stated that because of the excavations of the Archeological Society, the situation of the old school-building was very unhealthful, making removal a necessity. It was hoped that it would be taken by purchase for further exploration, since it stands "in the midst of the floor" of the ancient Agora; but the Greek Government had no money to buy the property.

In September, however, Miss Muir, looking to the future, purchased a piece of land containing 1298.43 metres, beautifully situated on rising ground beyond the Stadium. At considerable expense she has built a wall around it for its protection and a small cottage at the entrance for the caretaker, bringing the cost up to 12,191 drachmas and 60 leptas (say \$2,500). This is all paid for from funds Miss Muir had saved from "special gifts," the annual appropriation and school fees. She is now having a well sunk on the premises. The water is fine, but found at great depth. Writing of the proposed new school-house she says:

"We send you a little plan of our own construction for the school building, which we submitted to an architect to put in the walls and stairs where they ought to be. He has sent the plan back with very few changes. The cost will be about (not less than) \$20,000. We have so arranged that there will be rooms above the class-rooms, in which the mission family can live. By experience I find that it is most necessary for those who have charge of the work to have the dwelling-house in or very near the school building. You will see, in the plan,

that we have set apart a room for weaving. We should like our big girls to be taught weaving, and let them work in the school until they have earned enough money to buy a loom, and, when that has been accomplished, then they shall work on their own looms at home. If all these things can be carried out the dear old Greek mission will have its hands full, and will be a great centre of benefaction to the community."

Miss Muir hopes that God will put it into the heart of some good American to send \$20,000 to erect the building, having it called after his or her name, when the proceeds of the old property, she says, can be used for an endowment.

Besides the ordinary business correspondence and the letters telling about the new property, we have had two reports this year from Miss Muir. These were written at the seasons so dear to every child's heart, the beginning of the Christmas and the summer vacations. At the exercises upon the former occasion, besides the United States Minister, an American gentleman was present, who was spending the winter in Greece. She thought him very humble as he came to the school day by day, sitting in the forms with the small children in order to accustom his ear to the sound of the language as spoken by the Greeks. He took his turn in the class in reading and in writing from dictation. The minister expressed great pleasure in all that he had seen and heard, and asked if he might come again to see the every day life and work of the school.

At the commencement of the school in June there were present grandparents of the

present pupils, whose own children as well had been educated there. They told Miss Muir it was the best school in Athens and had done more for the Greek youth than any other. At the close of the exercises the Greek national anthem was called for and when the children had finished it, to the surprise of all present, they struck up "Hail Columbia."

Bishop Doane, as one of a committee under instructions from the Board of Missions, and Mr. J. Pierpont Morgan, a member of the Board of Managers, visited the school in the spring. Like those who have

preceded him, the Bishop made an enthusiastic report. He said: "I was absolutely satisfied and delighted with everything I saw in Miss Muir's school; . . . the whole influence there is evidently of the best. I heard the children recite in various things from learning the alphabet up to recitations in Scripture history. . . . Miss Muir herself really is a very able woman, thoroughly devoted to the work; with an excellent business head and completely imbued with Doctor and Mrs. Hill's spirit." The Archbishop of Zante, now here, bears strong testimony to the value of the work.

"THE JAPANESE BRIDE": BY NAOMI TAMURA.

THIS dainty little booklet of less than a hundred pages is making a stir in Japan. Written in English and published in New York (Harper's Black and White Series), the author, who is a distinguished Presbyterian native minister in Tokyo, had just sent the Japanese translation to press, when the startling announcement appeared in the Japanese papers a few days ago that its publication in Japanese had been prohibited by the government, or rather by the minister of the home department. Since then we have learned that the author has been brought to trial before his own presbytery and found guilty of "slandering his country." The vote was seven to seven and the deciding vote of the presiding elder was cast against him. The presbytery also requested him to publish a disclaimer of his book in five American and five Japanese newspapers. This Mr. Tamura declined to do. He has appealed to the synod, which meets in June, 1894. Should the judgment of the presbytery be sustained by the synod, he will be deposed from the Presbyterian ministry. Remembering that slander is "a false report maliciously circulated to injure the reputation of another," one cannot help wondering how this charge could be brought against a book which is a plain statement of well known facts, written with the avowed purpose of effecting a much needed reform.

The book is a short monograph on the institution of marriage as it exists in Japan in theory and in practice. It gives us a full, true, and particular account not only of the wedding ceremony itself, but of the preparations therefor, and notably of the many

and various operations of that all-important functionary in Japan, the go-between, who unites in one person the offices of "friend, father, witness, lawyer, judge and minister." The book closes with a vivid description of the bride's trials as a wife, and her triumphs as a mother and grandmother.

Books on this subject have been written without number, but this is the first time that we have received accurate information on it from the pen of a Japanese. Hence its unique value for us, and hence also the storm of indignation it has aroused among the Japanese.

The attack on the book seems to centre about two points. One of these points is Mr. Tamura's fearless exposure of the evils and the absurdity of the old "filial piety" fetich. On page 66 the author says:

"Even when the [Japanese] father is poor and has a large amount of debts, when he gets over fifty years old, he will retire and become "inkio" [i. e. retired from active life], and will urge his son to work, even though he is too young to do anything. He puts all the burden of his heavy debts on his son's shoulders. Japanese are obliged to support their fathers and mothers when they get old, though the parents are still strong enough to work and support themselves without any help. This is the great temptation to an evil father to indulge himself in drinking wine, and other bad habits, and then give the hard work to his son to support him. Though many Japanese feel unwilling to support the father, they cannot help it, because our custom, or rather our morality, urges us to support the father as a solemn duty of sonship, so we will support our parents as a duty, though we have no heart or joy in it."

This paragraph is surely its own best defence, and I need do no more than quote it, knowing that it cannot fail to carry conviction to minds not swayed by the fear of that curious tyrant—national custom.

The other point on which his critics take

issue with Mr. Tamura is contained in a passage from the first chapter of the book in which the author attempts to solve the problem: "Why do we marry?" With a candor as refreshing as it is characteristic, Mr. Tamura replies (page 2):

It is very clear that we do not marry for love. If a man is known to have broken this rule, we look upon him as a mean fellow and sadly lacking in morality. His own father and mother would be ashamed of him.

The author then goes on to furnish us with a clue to this—to the Anglo-Saxon, at least—astounding state of affairs, by telling us that there is no distinction in terms in Japanese between love and passion. "It is a deplorable fact," he says, "that our people do not understand the distinction between love and passion."

In proof of this it may be remembered that the word now used for love in the Japanese Bible, for instance, the word *ai* is one that did not have that meaning until the Christians agreed to attach that meaning to it and let it stand for the Christian term for love to God and man. It is a word which even now is rarely used in this sense except by Christians; for, according to the old ideas, Japanese children were not taught to love their parents, but to reverence them. It is only the other day that a Japanese school-girl came to her foreign teacher, saying: "You teach us that we must love God, but our Japanese teacher [who is a Christian] says that we ought not really to love God, for love is a base and low thing, but that we ought only to reverence Him."

That this is the theory underlying their home life and whole social system, the Japanese cannot deny, and it is not so much the truth of Mr. Tamura's statement that they challenge, as the fact that he has dared to make the statement.

What the natural results in practice are of such a theory, Mr. Tamura does not hesitate to show with fearless, uncompromising honesty, notably in his chapter called "Bride and Bridegroom at Home." It will not be necessary for me to quote the facts here, but that all these sad conditions exist in Japan exactly as Mr. Tamura describes them, we missionaries well know, though he is the first Japanese brave and honest enough to admit the truth publicly and unequivocally. All honor to him for thus fearlessly laying bare the canker which may

now be treated and in time cured, but which, hitherto hidden and ignored, has been eating into the heart of the nation and making our attempts at Christianity weak and ineffectual. No one but a man who loved his country supremely could have had courage and nerve and faith enough to write such a book.

That he should have met with the usual fate of reformers and benefactors of their kind is not surprising, especially to those who know the inordinately proud national spirit of the Japanese and their intense reluctance to reveal their true selves, good or bad, to the eye of the foreigner. That the book should have fallen under the ban of the vigilant censor of the press, is perhaps not significant in a country where that prohibitory power is exerted with unusual rigor and frequency; where, for instance, it is no uncommon occurrence for a leading Tokyo newspaper to find itself suddenly suppressed over night; but that Christians should be banded together against a fellow-Christian for writing a book stating well known facts "in the spirit of loving truth," as the author says in his preface, with the noble purpose of raising his country to a purer and higher plane of domestic life—this may well give us pause, for it reveals a condition of things which we missionaries, at least, cannot afford to overlook.

A day or two ago, a meeting of the Young Men's Christian Association of Tokyo was held, at which twenty-five of the young men formally leagued themselves together to denounce Mr. Tamura in every possible way by lectures and pamphleteering with the object of ostracizing him from society. Does this not recall the forty Jews banding themselves together with an oath against St. Paul? And was it not the scribes and Pharisees who were most bitter against our Lord and who accused His followers of "turning the world upside down" forgetting, as a recent writer has pointed out, that when godly men "turn the world upside down, it is all because it is wrong side up." If anybody entertains any doubts as to whether things are "wrong side up" in Japanese home life at the present day, I would commend him to a careful study of Mr. Tamura's book, "The Japanese Bride."

Apart from its sound Christian principles and high moral tone, and the value of

Mr. Tamura's book to the missionary and the student of ethnology, it is one of the most charmingly written books that has appeared of late. Sparkling with delicate wit, the style is clear, pointed, terse, a masterpiece of good English, which one would be tempted to ascribe to the good offices of the "class-mate" mentioned in the preface, were there not, according to the opinion of those who know the author best, a subtle

Japanese flavor and an unmistakable vein of Mr. Tamura's inimitable humor about the book that marks it as his own—"no question!"

May God overrule the short-sighted policy of man for the more speedy accomplishment of His great ends in this land and the fuller manifestation of His glory.

IDA GOEPP.

TOKYO, JAPAN, October 20th, 1893.

ANNOUNCEMENTS.

THE Right Rev. Dr. Ferguson, Missionary Bishop of Cape Palmas and Parts Adjacent, after a very pleasant and useful sojourn in this country, during which time he attended upon and addressed the Missionary Council and was afforded many opportunities to tell the story of his work before congregations in various cities and

towns between Boston and Omaha and New York and Charleston, sailed from New York upon his return voyage to his field of labor by the steamship "Campania" on Saturday, November 25th. The Bishop was expecting to connect closely with a steamer for the West Coast of Africa.

CHINA.

NEWS FROM BISHOP GRAVES.

BISHOP GRAVES, in several letters received from him since his return to China, gives an account of his arrival at Shanghai and of succeeding movements and events.

Under date of September 15th, the Bishop writes: "We reached Shanghai on the 12th and found a large body of the foreign and native clergy to welcome us. It seemed very pleasant to get back to China again and see so many friends.

"On the 14th the whole mission assembled at St. John's College and we had service in the chapel. I celebrated Holy Communion and read an address I had prepared. In the afternoon I met the Standing Committee and we talked over the business of the mission. Although Mr. Sowerby's withdrawal has been an inconvenience, matters have been arranged so that the work will go on, but it will be necessary to have some new men as soon as possible.

"I am going to reside at Hankow and will teach the theological students there. Mr. Partridge will take the Boone School and the Wuchang work will go on as before, with the exception of the Bohlen School, which I am compelled to close. I have appealed for some one to take the school for some years, and I trust that some competent lady of intelligence and devotion

may soon be found to take the work and enable me to re-open the school never to be closed again. Since there is no married missionary family in Wuchang and no other lady in our mission there I have been obliged to move Miss McRae to Hankow, where she will carry on her studies and commence a work in the hope that she will be able to go back to Wuchang soon.

"We are soon to commence the building of St. John's College, and I expect to draw on you for the amount of the building fund so that work can proceed at once.

"Everything in the mission seems to be running very satisfactorily, and if you will only send out some more people as good as we have now at work we can give a good account of the China mission."

On October 2d the Bishop writes from Hankow as follows: "I left Shanghai on the 27th of September. Everything there is going on well, and we hope to have the contract for the new college buildings signed in a short time.

"Everybody in Hankow and Wuchang is well, and we are to have a general meeting of the missionaries in these stations in Wuchang to-morrow.

"Miss McRae will live in Hankow this winter and pursue her studies and, I hope, commence some work among the women

connected with Mr. Ingle's congregation. She has pursued her Chinese studies faithfully. Dr. Collins will be in Wuchang."

On the 16th of October, also from Hankow, Bishop Graves writes: "The 3d instant was a most disagreeable day, very windy and rainy, and in consequence the river very rough, but the missionaries here engaged a large boat and we all crossed in the morning to Wuchang. The Chinese Christians there had made preparations to welcome us, and if it had not been for the bad weather everything would have had quite a festal appearance, but, as it was, the decorations and hangings had been grievously ruined by the rain. Nevertheless, quite a large company appeared to meet us in the new women's guest hall and Rev. Kwei in behalf of the others read an address to which I responded. The dampness could not effect the firecrackers which were popping merrily outside, and I am sure that for my part I did not mind wind and rain at all seeing the old familiar faces again.

"After the reception there was a service in the Church of the Nativity. I celebrated Holy Communion and preached. It was a great pleasure to me to begin with a service in the church I have served so long, and I thoroughly enjoyed the day.

"In a previous letter I said I would let you know about the new hospital. Dr. Merrins has been at work for some months on a set of plans which he has shown Dr. Boone, and on coming back I went over them with him very carefully and they were adopted and a building contract made. Work will be begun at once, and we hope to have the buildings up within a year. When finished they will be superior to anything we have ever had here in the way of a hospital, the doctors having been pretty poorly treated in this way in the past. The buildings will stand on the lot of ground to the south of the present woman's hospital and be separated from it by a wall.

"There is a matter in Wuchang which I should very much like to see done. We have had native buildings on the lot at Fukai behind our chapel. These buildings were, I believe, on the lot where we bought it many years ago and have lately been in very bad condition. Mr. Sowerby was forced to pull them down last summer, and now I want \$500 to rebuild. The former buildings were used as a residence, but the

present buildings are intended for use as dispensary and day-school. Just at present we are doing the best we can by housing the day-school in the guest hall attached to the chapel, but this is needed for the work, and I hope we shall be able to rebuild and so restore it to its proper use."

NEWS OF ST. JOHN'S COLLEGE.

The Rev. F. L. Hawks Pott writes, November 21st, from St. John's College, Shanghai: "Since my arrival I have been exceedingly busy. Our house had to be got into order, and estimates for the new college to be obtained. No less than six contractors are making bids for the work. I think I shall be able to carry out the plans obtained from Mr. W. Halsey Wood for the sum I expected to devote to this purpose, namely, \$15,000 gold, and consequently feel quite rejoiced.

"It will be hard work to keep the classes under instruction and at the same time tear down the old building and put up the new. We are not receiving any new boys this term, so as to keep the number of students as small as possible for the time being.

"Things seem to be pretty quiet in China at present, and unless the United States persist in enforcing the Geary law, I do not think there will be any very serious trouble in the way of riots.

"During my absence the school work seems to have been well carried on. About five of the students have passed successful examinations into the Nankin naval academy. The mandarin in charge of this institution has expressed himself as pleased with the boys we have sent him, and as desirous of getting more of them.

"One of my students has just gone to America as *attaché* to the Chinese legation, and another goes with the embassy to England. The applications for admission to St. John's College are as numerous as ever, and I suspect that when we have the new building we shall be overwhelmed with students wanting to enter."

—Dutch Guiana is a very unhealthy country, and for some years after the Moravians began work there were more deaths of the missionaries than there were baptisms of the natives. Now Paramaribo has 14,000 Christians out of a total population of 22,000.

MISCELLANY.

INTERCESSION.

THE collect for "Stir-up Sunday," may well be used throughout the whole of Advent. We should remember that God works by means of His people, and that He will fulfil our prayer, as we endeavor not only to stir up ourselves, but to stir up one another, to the work of missions.

DECAY OF HEATHENISM IN JAPAN.

THE Rev. Dr. A. B. Leonard, Methodist corresponding missionary secretary, has recently visited Japan, and in an article on the decay of heathenism in that country says: "One is often reminded here in Japan, as he wanders among innumerable temples, shrines, and gods, of Paul's experience at Athens, which caused him to exclaim, 'Ye men of Athens, I perceive that in all things ye are too superstitious.' Within five minutes' walk of where these lines are written there are two heathen temples which probably are not excelled in elaborateness of decorations and richness of furnishings anywhere in the world. They are connected with the mausoleums of two shoguns, or feudal lords, Ieyasu and Iemitsu, who held sway over a large portion of the country more than 300 years ago.

"But these temples and shrines were built by their successors when the Buddhist and Shinto religions were supported by the state, and when the people were vassals obeying implicitly the commands of their masters. Such superstructures would never have been erected by the voluntary gifts of the people. In those old feudal days the country was literally filled with idolatrous symbols.

"One cannot but be impressed with the fact that decay and destruction seem to be written upon all except a few of these temples, shrines, and gods. Nothing seems to have been recently constructed, and only the most important places are kept in good repair. I learn that in the northern part of the empire, in the island known as Hokkaido, some new temples are being erected, but although I have travelled 500 miles overland and have made careful observations, I have seen but one temple in course

of construction, and none that looks as though it had been erected in recent years.

"I have seen temples with roofs rotten and leaky, and shrines that were fallen down by decay. But yesterday I visited the residence of one of the priests that belongs to the great temple of Ieyasu, now rented to a missionary as a summer home, and found in a secluded nook his own private shrine; but it was uninhabited by anything except two ugly images of animals, and the roof that covers it had partly rotted away. Even about their magnificent temples there is evidence of decay. Stones that drop out of the walls about the grounds are seldom replaced, pavements are uneven, and stone steps leading to the temples themselves are often sadly out of repair. The great idol Daibutsu at Kamakura sits upon his seat of granite, in the open air, and the priests, though great effort has been made, have as yet been unable to secure the means with which to erect a temple to shelter his nakedness."

MODERN HEROES OF THE MISSION FIELD.

THE Bishop of Ossory, Dr. Pakenham Walsh, is the author of a new work entitled "Modern Heroes of the Mission Field," of which an English Church paper says: "The author of these admirable biographical essays previously published a volume, 'Heroes of the Mission Field,' to which the present series is supplementary, and the whole forms an attractively written record of missionary adventure and achievements such as can hardly be widely read without stimulating some to undertake the most honorable of service. Speaking generally, it is cheering to find that similar narratives have in the past produced this very effect. Henry Martyn was moved to enthusiasm when he read of the holy exploits of Dr. Carey, and still greater numbers have had engendered within them a missionary spirit by studying the biography of Martyn himself.

"Keeping facts like this in view, Dr. Walsh dedicates his work to young men, 'more especially to the students of our uni-

versities' who may be looking forward to a life of labor and usefulness in the Church's Ministry. The subjects selected, beginning with Martyn, and ending with Bishop Paterson, are not only representative in themselves, but afford examples of devotion in all the principal mission fields of the world.

"Martyn occupies the first place in the book, not only as a devoted son of the Church of England, but as one of the most singular cases of heroic self-sacrifice to be found in the range of Christian biography."

A SIGNIFICANT FACT.

IN many parts of the Indian field the presence and degrading influence of a certain class of whites is a formidable hindrance to the spread of Christianity and the progress of true civilization. Miss Anna L. Dawes, writing about the recent troubles among the Choctaws, gives the following among other significant facts: "The Choctaws have a great reverence for law and a deep sense of honor. It used to be true, even until a few years ago, that a Choctaw condemned to death would be permitted to return to his home and settle up the affairs of this life. On the appointed day he would return of his own accord and give himself up for execution. It may be that here and there a full-blood would still value his honor and reverence the law to that extent, but as one of them has lately said, somewhat bitterly, civilization and white blood have entirely changed this."

SAD SCENES.

THE Rev. A. P. Neale, in his "Recollections of a Bengal Missionary," says: "I have been invited to witness the so-called *puja* (or worship) carried on in Hindoo houses on festival occasions. I have accepted the invitation, on the understanding that I came only as a spectator. But oh! how painful to the Christian the sight and sounds in front of the hideous idol! There may be seen the bloody sacrifices offered to Kali. There may be heard the debasing songs accompanying equally debasing dialogues and dramatic representations and dances of the 'nautch' girls; and all in the name of, and in close connection with, religion, so-called. In the midst of the turmoil a sudden pause occurs and a screen is drawn in front of the idol. Why is this?

In answer to your inquiry you are informed the divinity is eating. You smile in mingled sadness and incredulity; and you venture to quote the Bible text which tells of gods who 'have mouths but eat not.' 'Listen!' says a bystander; and champing sounds indicative of the consumption of rice and sweetmeats may be heard. You still are incredulous; 'But,' says another bystander, 'our gods have mouths which eat; the Brahmin priests are the god's mouth.' It is long past midnight: sad at heart, but prayerful, you retire; and long on into the small hours the 'tat-tat' of the tom-tom and the clash of the cymbals disturb your attempts at repose."

HAMILTON FISH AND JAPAN.

IT is not generally known what an important part the late Hamilton Fish had in causing the edicts in Japan against Christianity to be removed, and the persecutions of Christians to cease. The facts are thus stated by the Rev. Dr. O. H. Gulick, of Osaka, Japan, in an article in the *Missionary Review*: "Twenty-two years ago this month, when I had been four months in Japan, one midnight my associate knocked at my window and informed me that my language teacher had been arrested by the police. The next morning we went together to the teacher's house, found his box empty, and some of his papers strewn upon the floor. We asked the governor what this meant, and he said that it was not his doing, but that the man was arrested by the secret police of the imperial government; he knew not whither they had taken the teacher and his wife. Later on he told one of us that if the man had been baptized there was no hope of his life, but if not baptized, he might, at some future day, be released from prison. We gained no trace of the poor man or his wife until fourteen months later, when the wife was released from the Kyoto prison and we learned that my teacher had just died in the Kyoto prison.

"He had not been baptized, but we trust that he was a believer. He was the last Christian martyr in Japan. When upon his arrest we failed to gain any satisfaction from the Kobe governor, we laid the case before Mr. De Long, the American minister to Japan, who laid the matter before Prince Iwakura. The prince said: 'You

foreigners need not trouble yourselves; we are the rulers of our people." Mr. De Long assured him that if the rulers persecuted their people for aiding foreigners or missionaries, or for listening to Christian teaching, America could not regard Japan as a friendly nation.

"Soon after this the emperor sent Prince Iwakura as head of an embassy to America and Europe, to seek a revision of the treaties. When he reached Washington, he met Mr. Hamilton Fish, secretary of state under President Grant, who at once spoke of the persecution of Mr. Gulick's teacher, and said: 'If you persecute your own people who become Christians, America cannot regard Japan as a friendly nation.' The ambassador, Prince Iwakura, was at last deeply impressed, and wrote home to his government advising that the edicts against Christianity, which decreed the death penalty to any one embracing the faith, and which were posted in all the cities, be at once removed. In accordance with this advice, these edicts were at once all withdrawn, quietly removed from the public notice-boards. From that day the imperial government ceased all persecution of Christians."

THE SONGS OF AMERICAN SLAVES.

THE Rev. Dr. J. T. Gracey, writing in the *Missionary Review* concerning the congress on Africa at the Columbian Exposition, says: "Professor Seward's brief paper on 'The Songs of American Slaves' pointed out as two characteristics of these as distinguished from those of other aboriginal people, that the expression is of idea as well as of emotion, and the sentiment is almost always religious. He quoted Dvorak, the great composer, who was satisfied that the future music of this country must be founded on Negro melodies. 'These,' Dvorak said, 'are the folk-songs of America, and your composers must turn to them. All the great musicians have borrowed from the songs of the common people. In the Negro melodies of America I discover all that is needed for a great and noble school of music. They are tender, passionate, melancholy, solemn, religious, bold, merry, gay, or what you will. It is music that suits itself to any mood or any purpose.' It was fitting that a half-dozen of the jubilee sing-

ers from Fisk University were at hand to reinforce these points with the Negro and classical music which they furnished from time to time throughout the congress."

LIVINGSTONE COLLEGE.

THE *Church Missionary Intelligencer* says: "Our friends are aware that Dr. C. F. Harford-Battersby, after three attempts to live in West Africa, has for the time settled down in London, but is still devoting himself heart and soul to the missionary cause. He not only has become an active member of the Church Missionary Society, Africa "group committee," medical mission committee and medical board, but he is just opening an institution called Livingstone College, for giving missionaries some elementary medical training—not to make them "medical missionaries"—none are counted as such but fully qualified men—but to enable them to do more efficiently, for themselves and others, the medical and surgical work which in actual life in Africa and elsewhere they *have* to do whether trained or not. The college began on October 5th with eight men for the first year's course. It is an additional advantage that Mrs. Harford-Battersby has herself had much experience of medical and nursing work. She is the daughter of a medical man, and, as Miss Clapton, went out to the Church Missionary Society, Niger mission, to assist in the hospital at Lokoja. Like others in that mission, her health suffered much, and she was obliged to come home. Gladly would she have gone back to Africa had it been possible; but as that was not to be, it is appropriate that, as Dr. Battersby's wife, she should still be able to render service to the cause."

FOREIGN-BORN CRIMINALS AND PAUPERS.

FREDERICK H. WINES, Esq., of Springfield, Illinois, a special agent and expert employed by the Census Bureau for the statistics of pauperism and crime, deduces the following results from the statistics of the eleventh census: "The foreign population of this country contributes, directly or indirectly, in the persons of the foreign-born or of their immediate descendants, considerably more material for our state prisons and penitentiaries than does the

entire native white population. Of the 43,127 penitentiary convicts reported on June 1st, 1890, whose birthplace and parentage are known, the foreign-born element of the population furnished 14,725 convicts, the Colored population (including Chinese and Indians) 14,687, and the native white population only 13,715 convicts. In other words, each of these elements furnished about one-third of all the inmates of our state prisons and penitentiaries."

Regarding pauperism the same authority reports: "The total number of paupers in the almshouses of the United States in 1890 was 73,045, of which 66,578 were white and 6,467 colored;" and as the result of a careful analysis in detail of these figures Mr. Wines states: "Very nearly three-fifths of all the paupers supported in almshouses are contributed by the foreign-born element of the population and their immediate descendants."—*American Home Missionary Magazine*.

BISHOP PHILLIPS.

DR. PHILLIPS, who has been consecrated Bishop-Coadjutor of Western Equatorial Africa, is a native African clergyman, who has labored successfully in Lagos, Yoruba, and Hesa. He has proved himself to be a man of great initiative, considerable administrative power, generous sympathy with the natives, and fair culture. He is a notable man in the line established by Bishop Crowther.

CONVERTS AMONG LITERATI AND BRAHMINS.

CLASSES very difficult of conversion are the proud literati of China and the Brahmins of India, and yet even of these there are now a good number of converts. Dr. Clifford, the Bishop of Lucknow, says the converts are of all classes and castes and of larger numbers than ever. A native writer of India, Mukerjee, gives a list of nearly thirty gentlemen of education and high descent who, to his knowledge, have embraced Christianity within fourteen or fifteen months. A host of others of former years might be mentioned. This writer claims that, if the proportion of the educated to the uneducated in India be considered, Christianity is making as much

progress among the former as among the latter.

FRAGMENTS.

—Over 200 African converts in Uganda and the regions about have suffered death rather than give up their faith in Christ.

—A convert in Batanga, on the Congo, showed his sincerity by declaring his slaves free in the presence of the congregation before his baptism.

—"If I believed in seven births as many of the Hindoos do," says Miss Fletcher of Calcutta, "I should pray that in each life I might be a missionary."

—Though Japan has disestablished Buddhism as a national religion, yet the national legislature appropriates 500,000 yen for Buddhist shrines.

—Sir Walter Raleigh is said to have been the first contributor to missions in America. In the year 1510 he gave £100 for the spreading of religion in Virginia.

—The Rev. F. C. Wigram, honorary secretary of the English Church Missionary Society has given the leases of two houses in Highbury for the purpose of training ladies for the mission field. On many previous occasions Mr. Wigram has given liberally to meet the pressing needs of the society.

—The Rev. Dr. Pentecost writes in *Our Day*: "You cannot find one man who is consistent with another in expounding Hindooism to-day. They have been so permeated with Christianity that they do not know what they believe, and they are held only by two things—the remnants of a dominant superstition and their social status."

—It costs something to confess Christ in the province of Honan, China. The following declaration has been put up in conspicuous places: "Should any one become bewitched by the foreign doctrines, and not be willing to sacrifice either to Confucius or to the spirits of his ancestors, he must be severely dealt with by his clan. His name must be erased from the family register and his whole family driven from the province." Notwithstanding this threat, several men in that province have recently become Christians.

THE WOMAN'S AUXILIARY.

ROOM 21, BIBLE HOUSE, NEW YORK,

MISS JULIA C. EMERY, *Secretary.*

TO THE DIOCESAN OFFICERS.

THE December meeting of diocesan officers with the general officers of the Woman's Auxiliary will be held on Holy Innocents' Day, Thursday, the 28th. The officers are asked to meet for noon prayers in Room 21, Bible House, New York.

JULIA C. EMERY, *Secretary.*

THE UNITED OFFERING.

ITS OBJECT.

WHEN the general and diocesan officers of the Auxiliary, at their meeting in October, 1892, were considering the object of the next United Offering, their decision was expressed as follows:

"*Resolved*, That the Woman's Auxiliary place before itself, for its United Offering at the next Triennial, the endowment of the Episcopate in a missionary jurisdiction, subject to the approval of the Board of Missions."

This resolution was adopted toward the end of a long session, and somewhat hastily, and, as is often the case, after its adoption and the close of the meeting, various questions concerning it arose among the officers who had voted in its favor. These questions, asked then and at various times since then by the officers, we would set before the Branches of the Auxiliary generally, hoping thus not only to obtain their opinion in the matter, but to stimulate them to all the greater interest in the United Gift.

A New York officer, whose work and interests have always been especially in behalf of Foreign Missions, suggested the possibility of dividing the sum raised between two jurisdictions, Domestic and Foreign.

A New Jersey officer questioned whether the amount might not be added to the Enrolment Fund, whose object is of such a kindred nature.

From Connecticut came the suggestion that the jurisdiction chosen be one which has already done most toward its own endowment; while the Honorary Secretary pleaded for that least able to help itself, acquiescing also with California in the understanding that it should be used for the erection of an entirely new jurisdiction; as Alaska, which has never yet had a Missionary Bishop, or the up-river district of China, separated from Shanghai by six hundred miles and an entirely different dialect.

And then from Pennsylvania comes this reading of the resolution, that no special jurisdiction was meant, but rather the perpetual support of a missionary jurisdiction somewhere, that, by this gift of the Auxiliary, the Board for all time should be relieved of the support of one upon the list of Missionary Bishops.

Meanwhile, the officer from Ohio, who offered the resolution, understood it to mean some particular jurisdiction, the choice of which, by the Auxiliary, should be subject to the approval of the Board of Missions.

In this diversity of opinion, how are we to find a united purpose? In the first place we must remember that the object, the "endowment of the Episcopate in a missionary jurisdiction," was decided upon by vote, and is the only one which we can present to the Branches of the Auxiliary as our united object for our United Gift. At the same time, we must also remember that the object so chosen is *suggestive* merely, not *binding* upon any Branch, and that each is free to choose an object of its own. We only ask and hope that every Branch may share in the United Offering, even should the object of that offering—which we trust may not be the case—become divided.

Secondly, we call to mind that the object suggested was submitted by our resolution to the approval of the Board of Missions, and we may look to their interpretation of it, to decide the question that has been raised. There is no doubt that they will be much influenced by any expression of our wishes brought before them in a proper way.

We suggest, therefore, that each Diocesan Branch bring this matter up at one of its regular meetings, lay it fully before the delegates, and get an expression of their wishes. Possibly this may be most easily done, by putting the various suggestions that have been made into the form of questions, as follows:

1. Shall the next United Offering be considered a fund, furnishing the support of a Missionary Bishop for all time to come, so that as long as we have Missionary Bishops in the Church, one of them will always be sustained in his work by the Auxiliary gift of 1895?

2. Shall the offering be appropriated to the erection of some new jurisdiction, as in the up-river district of China?

3. Shall it be divided between two of the weakest jurisdictions, as those of Alaska and Shanghai?

4. Shall it be divided into portions to complete endowments already begun, thus erecting several jurisdictions into dioceses, and leaving appropriations heretofore made to their Bishops free to be devoted to new Missionary Bishops elsewhere?

5. Shall it be added to the sum of the Eurolment Fund, whose purpose is so closely allied to its own?

Should these questions be propounded at some meeting of each Diocesan Branch, and, through the delegates and parish secretaries to each Parish Branch, and a vote taken upon them at a diocesan meeting before October next, the Secretary asks that the judgment so gained of each Branch be sent her before that date. She will then formulate these opinions and report upon them at the officers' meeting of October, 1894. The conclusions then arrived at she will set forth again before the Branches, which they can consider still another year, and thus be able to send their representatives to the General Meeting of 1895, with a clear understanding of the subject and qualified to prepare a request, which shall voice the general feeling of the Auxiliary, to be presented to the Board of Missions for their favorable consideration.

Meanwhile, whatever decision is made, the result will surely be the addi-

tion of a sum to the Mission Funds, whose interest, year by year, will enrich the Church with the life and work of one Missionary Bishop—a not unworthy object for the three years' effort of the united Auxiliary. And should that fail to be sufficient incentive, will not the mere thought of a united gift inspire us—a gift in which each Branch of the Auxiliary—the strongest Branch in New York or Chicago or San Francisco or New Orleans, the weakest Branch at Cape Mount or Wuchang or Anvik or Osaka—may have its share?

THE CHURCH MISSIONS HOUSE.

UPON learning that the Church Missions House will probably be finished and ready for occupancy by January, the question naturally arises: "Has the Woman's Auxiliary fulfilled its effort to raise \$5,000 for furnishing the chapel and the Auxiliary rooms?" The answer comes: "Only about one-half of that amount has come in!" With dismay we think of the one month left to us, in which to find the other \$2,500. It seems almost hopeless to look for so large a sum on so short notice, but that is no reason why we should accept the situation as it is, without an effort to improve it. Will not those dioceses that have failed so far in giving their help try to do so now? Discouragement and difficulties we look for in our work, but up to this time *failure* has been unknown to the Woman's Auxiliary in any of its united undertakings.

Six thousand only of our five hundred thousand communicants subscribe to our missionary magazine, but were one-half that number to see this suggestion and send one dollar each to our Secretary, the entire amount required might easily be in her hands, a goodly Christmas gift to be offered on the altar at that Blessed Feast.

May God inspire women entrusted with wealth to answer this appeal by a generous gift; but rich or poor, let each one think of the prayers to be said and the work to be done within those walls, and give according to her ability, not forgetting that "he gives twice, who gives quickly."

AN OFFICER OF THE WOMAN'S AUXILIARY.

ANOTHER SUGGESTION.

FROM A MEMBER OF THE AUXILIARY.

"Come now, let us make an offering unto the Lord."

A THOUGHT has come to me in connection with the statement in the last SPIRIT OF MISSIONS, that offerings are still needed for the completion and furnishing of the new Missions House. It is this: While we may not be able to bring money, may we not bring its equivalent in silver plate, either as a special offering to be used in furnishing the service for the Holy Table, or else, undesignated, towards furnishing the Missions House?

Have we not all some article or articles of silver-ware, perhaps for years stored away, useless, in sideboard, safe or bank vaults? How beautiful it would be to see it shining again in use for the purposes of our Missions House! What do you think of it? What will the members of the Auxiliary think of it? I have some of my grandmother's heavy plate. I would like to offer it.

MINUTES.

THE October meeting of officers of the Auxiliary was held in Chicago during the meeting of the Missionary Council. The semi-annual meeting of the Chicago Branch had been deferred to the same time, and its members, with the officers, met with the members of the Council in the service of Holy Communion in St. James' Church, at 9 o'clock in the morning of Monday, the 23d. At the close of this service they adjourned to the Parish House, where the meeting was called to order, and, on nomination of the Secretary, Mrs. Ward, President of the Chicago Branch, was appointed presiding officer of the day.

On taking the chair, Mrs. Ward made an address of welcome, and presented the Rev. Dr. Langford, who gave the officers the words of encouragement and counsel which they have come to look for from him each year on the occasion of their October meeting. At the conclusion of Dr. Langford's remarks, the roll was called, and it was found that the following Branches were represented by forty-five diocesan officers: Albany, Central New York, Chicago, Connecticut, Indiana, Iowa, Long Island, Maine, Maryland, District of Columbia, Massachusetts, Michigan, Milwaukee, Minnesota, Missouri, Montana, Nebraska, Newark, New York, Ohio, Pennsylvania, Rhode Island, Springfield, Western Michigan, Western New York, West Missouri. In addition to these diocesan officers, California, Fond du Lac, Georgia, New Hampshire, New Mexico and Arizona, North Carolina, Olympia, Oregon, Pittsburgh, Quincy, South Dakota, Southern Virginia, Vermont, Wyoming and Idaho, and, for the first time, the far-off district of Alaska, were represented by visiting members of the Auxiliary.

In behalf of the California Branch, the Honorary Secretary of the Auxiliary read the following message:

"The women of the California Auxiliary send greetings to the officers assembled during the Missionary Council. While feeling deep regret that they have not the joy of welcoming sister Branches in San Francisco, they sincerely hope the Council meetings may gain in interest all that is expected by the change in place.

S. L. LAWVER,

"Secretary."

"ST. JOHN'S CHURCH, SAN FRANCISCO, October 9th, 1893."

This message was supplemented by a telegraphic despatch received later by the Secretary, dated October 23d, and worded: "The Bishop with the California Branch, in the chapel of the new Trinity, joins hopes and prayers with yours."

A return message of thanks and sympathy was expressed by a rising vote, and communicated by the Honorary Secretary to the California Branch.

After the minutes of preceding meetings, reports from the four committees of the Auxiliary were called for. Mrs. Sioussat of Maryland read a paper prepared by her for the Committee upon Systematic Giving, after which Mrs. Neilson of Pennsylvania and Mrs. Nichols of Indiana spoke upon the subject, the latter advocating strongly the devotion of the tithe. Mrs. Boalt of Ohio read the paper upon Missionary Publications, prepared by Mrs. Bleything of New York, Chairman of that Committee, after which the Secretary urged more frequent communications from the officers for the Auxiliary department of THE SPIRIT OF MISSIONS, and the Honorary Secretary suggested that the account of

each monthly meeting be sent to the diocesan officers, especially to those in the remote West, thus helping them to realize their union with their fellow-officers. Mrs. Cox of Long Island presented the paper on Missionary Workers, prepared by Miss Loring of Massachusetts, Chairman of that Committee, and Miss Jarvis, Chairman of the Committee on the Junior Auxiliary, read a paper upon that department, at the close of which it was

Resolved, That these papers be printed in the Auxiliary department of THE SPIRIT OF MISSIONS.

Recess was then taken, during which the members of the Auxiliary enjoyed with the Council the bountiful hospitality of St. James' Parish, which was extended to the officers during the remaining days of the Council also.

At 2 o'clock the meeting reassembled, and, after the singing of the seventh hymn, Mrs. Ward announced that illness had detained Mrs. Brierley from the meeting, whose presence and words had been anticipated eagerly by all. A resolution of regret and sympathy was adopted, and in her stead, Mrs. Ward presented Mrs. Tilton, President of the Woman's Auxiliary of the Church of England in Canada. At the close of her remarks, which were listened to with great interest, and in which she referred to the indebtedness of the Canadian Auxiliary to the Woman's Auxiliary of the Church in the United States, Mrs. Ward very happily reminded the meeting that, in addition to anything else the Canadian Society might owe to the States, it owed to them its President, Mrs. Tilton herself having gone to Canada from the Diocese of Maine.

The Honorary Secretary of the Auxiliary then gave an account of her recent missionary journey around the world; at the conclusion of which, on motion of Mrs. Sioussat, it was resolved that Mrs. Twing be asked to arrange if possible for the putting of her letters, printed in the *Churchman*, into permanent form. Miss Carter of Minnesota spoke of the industrial work among the Indians of that diocese, and Miss Jarvis of the Junior Auxiliary. The Secretary made the closing talk of the day upon the subject of the next United Offering, and with the singing of the Doxology, the meeting adjourned.

At the request of some of the officers the Secretary called a second informal meeting in St. James' Parish House, on Wednesday, the 25th, at the close of the afternoon session of the Missionary Council. At this meeting officers from Chicago, Connecticut, Indiana, Iowa, Maryland, Massachusetts, Michigan, Minnesota, Missouri, Ohio and West Missouri were present, and visiting members from Nebraska and Southern Virginia. Such topics as the representation of a Diocesan Branch in the absence of all diocesan officers, what constitutes a member of the Auxiliary, the best way of organizing, how to form a baby's Branch, how to reach a uniform method of reporting, were discussed, and although no definite ends were reached, or could be reached on such an occasion, the exchange of ideas and the discovery of similar difficulties and experiences served to bring all nearer together in their common work.

At these two meetings the sum of \$101.78 was given, which was voted to be divided equally between the building of a new house for Mrs. Brierley at Cape Mount and Indian Mission work under Bishop Gray in Southern Florida.

Offerings are asked to sustain missions in eighteen missionary jurisdictions and thirty-four dioceses, including missions to the Indians and to the Colored People in our land, as well as missions in China, Japan, Africa, Haiti and Greece—to pay the salaries of eighteen Bishops and stipends to 1,200 missionary workers, and to support schools, hospitals and orphanages.

All things come of Thee, O Lord,
And of Thine own have we given Thee.

ACKNOWLEDGMENTS

OF THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of GEORGE BLISS, Treasurer, and sent to him, **22 Bible House, New York.** Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The items in the following table marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

The Treasurer acknowledges the receipt of the following sums from October 1st, to November 1st, 1893.

ALBANY—\$415.15

<i>Albany</i> —St. Paul's S. S., Sp. for Bishop McKim, Japan, \$16.35; Sp. for Bishop Graves, China, \$16.35.....	32 70
"M. T." Colored, \$5; Foreign, \$5.....	10 00
<i>Balston Spa</i> —Christ Church, Domestic, \$15; Indian, \$5; Colored, \$5; Foreign, \$5.....	30 00
<i>Essex</i> —St. John's, General.....	5 00
<i>Kinderhook</i> —St. Paul's, General, for the deficiency.....	25 10
<i>Ogdensburg</i> —St. John's, Wo. Aux., Sp. for Fannie C. Paddock Hospital, Tacoma, Washington, \$6; St. Margaret's School, Tokyo, Japan, \$6.....	12 00
<i>Salem</i> —St. Paul's, Foreign.....	35
<i>Troy</i> —St. John's Parish, Domestic, \$150; Foreign, \$150.....	800 00

CALIFORNIA—\$28.00

<i>Los Angeles</i> —Mite Chest No. 78,151, General.....	50
<i>San Francisco</i> —Miss James, Sp. for Mrs. Brierley, for Christmas gifts, Africa.....	2 50
<i>San Jose</i> —Trinity Parish, Missionary Society, Domestic.....	25 00

CENTRAL NEW YORK—\$101.50

<i>Slaterville Springs</i> —St. Thomas', "M. A. B." Domestic.....	2 50
<i>Watertown</i> —Grace S. S., Domestic.....	9 00
Trinity Church, Wo. Aux., Sp. for Bishop Brewer's clergy fund, Montana.....	50 00
<i>Miscellaneous</i> —Fourth District, Branch Wo. Aux., for "Jane Dows Wescott Memorial" scholarship, Boys' High School, Cuttington, Africa.....	40 00

CENTRAL PENNSYLVANIA—\$23.41

<i>Leacock</i> —Christ Church, General.....	2 67
<i>Nickel Mines</i> —Grace, General.....	81
<i>Seranton</i> —St. Luke's, Indian.....	19 93

CHICAGO—\$297.14

<i>Chicago</i> —Calvary, General ..	2 25
Grace, Domestic and Foreign.....	225 12
Church of Our Saviour, Indian, \$13.67; Foreign, \$14.25.....	27 92
St. James, Indian.....	10 00
St. Peter's, General.....	23 60
(Woodlawn)—Christ Church, Sp. for Bishop of Tokyo	8 25

CONNECTICUT—\$1,008.11

<i>Bantam</i> —St. Paul's S. S.*.....	4 50
<i>Bethany</i> —Christ Church S. S.*.....	70
<i>Bethlehem</i> —Christ Church S. S.*.....	75
<i>Birmingham</i> —St. James' S. S.*.....	5 00
<i>Bridgeport</i> —Christ Church S. S.*.....	11 45
St. John's S. S.*.....	7 95
Trinity Church S. S.*.....	5 00
<i>Bridgewater</i> —St. Mark's S. S.*.....	50
<i>Brooklyn</i> —Trinity Church S. S.*.....	3 42
<i>Canaan</i> —Christ Church S. S.*.....	1 88
<i>Colchester</i> —Calvary S. S.*.....	2 00
<i>Collinsville</i> —Trinity Church S. S.*.....	60
<i>Danielsonville</i> —St. Alban's*.....	64
<i>Fairfield</i> —St. Paul's S. S.*.....	6 90
<i>Greenwich</i> —Christ Church S. S.*.....	5 69
<i>Gulford</i> —Christ Church S. S.*.....	1 85
<i>Hartford</i> —Christ Church S. S.*.....	5 38
Church of the Good Shepherd S. S.*.....	1 00
St. John's S. S.* \$3; S. S., Sp. for "Bishop Cox's" scholarship, Utah, \$40.....	43 00
<i>Hazardville</i> —St. Mary's S. S.*.....	1 10
<i>Lime Rock</i> —Trinity Church S. S.*.....	5 00
<i>Meriden</i> —St. Andrew's S. S.*.....	15 00
<i>Middletown</i> —Christ Church S. S.*.....	2 00
Holy Trinity Church S. S.* \$20; St. Mary's Guild,* \$25.....	45 00
<i>Naugatuck</i> —St. Michael's S. S.*.....	6 44
<i>New Canaan</i> —Rev. D. H. Greer, Sp. for Rev. Mr. Valentine, Africa, for medical aid.....	50 00
<i>New Haven</i> —Christ Church S. S.*.....	5 65
Church of the Good Shepherd S. S.*.....	3 80
St. Thomas' S. S.*.....	15 00
Trinity Church, Domestic, \$317.05; Chapel, General, 75 cts.....	317 80
Churchwoman's Association, Wo. Aux., Sp. for text cards for Rev. J. C. Ambler, Japan.....	2 60
<i>Newington</i> —Grace S. S.*.....	2 83
<i>New London</i> —St. James' S. S.*.....	85
<i>New Milford</i> —All Saints' Memorial S. S.*.....	1 55
St. John's S. S.*.....	2 57
<i>Newtown</i> —Trinity Church S. S.*.....	3 54
<i>Northfield</i> —Trinity Church S. S.*.....	1 28
<i>Northford</i> —St. Andrew's S. S.*.....	1 00
<i>Norwalk</i> —Grace S. S.*.....	5 60
St. Paul's, "O." \$20; "H. L. S." \$20; "E. L. S." \$15, General	55 00
<i>Norwich</i> —Christ Church, Domestic.....	33 05
Trinity Church S. S.*.....	3 00
<i>Pine Meadow</i> —St. John's, interest on bequest of Mrs. C. N. Chapin, Domestic.....	

and Foreign.....	80 00	LONG ISLAND—\$845.05	
<i>Plymouth</i> —St. Peter's S. S.*.....	2 00	<i>Brooklyn</i> —Holy Trinity Church, General..	100 00
<i>Pomfret</i> —Christ Church S. S.*.....	2 30	St. Ann's, Domestic, \$516.84; S. S., for "St.	
<i>River Side</i> —St. Paul's S. S.*.....	10 00	Ann's" scholarship, St. Mary's School,	
<i>Seymour</i> —Trinity Church S. S.*.....	5 00	South Dakota, \$60; "Benjamin O. Cut-	
<i>Salisbury</i> —St. John's S. S.*.....	4 50	ter" scholarship, Female Orphan Asy-	
<i>South Glastonbury</i> —St. James' S. S.*.....	1 00	lum, Cape Palmas, Africa, \$29.28.....	606 10
<i>South Manchester</i> —St. Mary's S. S.*.....	1 40	<i>Great Neck</i> —Hon. John A. King, Sp. for	
<i>South Norwalk</i> —Trinity Church S. S.*.....	1 22	Rev. Mr. Valentine, Africa, for medical	
<i>Stafford Springs</i> —Grace S. S.*.....	1 00	aid.....	50 00
<i>Stratford</i> —Christ Church, Domestic.....	34 42	<i>Huntington</i> —St. John's, Systematic Of-	
<i>Suffield</i> —Calvary S. S.*.....	50	fering Plan, General.....	8 00
<i>Thomaston</i> —Trinity Church S. S.*.....	1 50	<i>Jamaica</i> —Grace, Systematic Offering	
<i>Thompsonville</i> —St. Andrew's S. S.*.....	2 10	Plan, General.....	75 95
<i>Tracy</i> —"H. R. N.," General.....	10 00	<i>Ravenswood</i> —St. Thomas', General.....	5 00
<i>Wallingford</i> —St. Paul's S. S.*.....	20 00		
<i>Washington</i> —St. John's S. S.*.....	1 25	LOUISIANA—\$35.60	
<i>Waterbury</i> —St. John's S. S.*.....	50 00	<i>New Orleans</i> —Christ Church, C. M. Pritch-	
<i>Watertown</i> —Christ Church S. S.*.....	20 62	ard Memorial, through Wo. Aux., for	
(<i>Oakville</i>)—Mission S. S.*.....	5 00	Miss Suthon's salary, Japan.....	35 60
<i>Waterville</i> —Mission S. S.*.....	1 58		
<i>West Hartford</i> —St. James'.....	6 50	MAINE—\$31.06	
<i>Westport</i> —Holy Trinity Church S. S.*.....	5 00	<i>Auburn</i> —Heavenly Rest, Domestic.....	3 11
<i>Wethersfield</i> —Trinity Church, Ladies'		<i>Gardiner</i> —Christ Church, Domestic and	
Guild, Sp. for Berkeley Fund of Bishop		Foreign.....	11 20
Barker, Western Colorado, \$10; "Har-		<i>Portland</i> —St. Luke's, Systematic Offering	
vest Home," Sp. for Bishop of South		Plan, General.....	16 75
Carolina to assist him to relieve the			
distress occasioned by the late storms,		MARYLAND—\$347.04	
\$20; through Junior Aux., *\$8.80.....	88 80	<i>Baltimore</i> —Christ Church, Colored.....	11 00
<i>Wilton</i> —St. Matthew's S. S.*.....	1 00	Grace S. S., Mite Chest No 96, General... 36	
<i>Windsor</i> —Grace S. S.*.....	3 00	St. Luke's S. S., Lenten Offering, Gen-	
<i>Woodbury</i> —St. Paul's S. S.*.....	1 65	eral.....	23 68
"Special," Junior Aux.*.....	10 00	"F. L. G.," Wo. Aux., Sp. for Christmas	
		presents for Japan, \$1; Sp. for Christ-	
DELAWARE—\$28.25		mas presents for China, \$1; Sp. for	
<i>Wilmington</i> —St. John's, Wo. Aux., Sp. for		picture rolls for Rev. Mr. Ambler, Japan,	
Foreign Missionaries' Insurance Fund	2 00	St. Luke's, \$1.50; Sp. for picture rolls for	
Bishop Coleman, Wo. Aux., Sp. for For-		Miss Bull, Japan, \$1.50.....	5 00
ein Missionaries' Insurance Fund.....	5 00	"Mrs. G.," Colored.....	10 00
<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for		<i>District of Columbia (Washington)</i> —As-	
Rev. S. C. Partridge, China.....	21 25	cension, "G. D. H.," Wo. Aux., Sp. for	
		work at Hankow, China, at discretion	
EAST CAROLINA—\$1.00		of Rev. J. A. Ingle.....	10 00
<i>Fayetteville</i> —St. John's, "Communicant,"		(<i>Takoma Park</i>)—S. C. Pendleton, Foreign	
Foreign.....	1 00	<i>Frederick Co. (Frederick)</i> —All Saints' Wo.	
		Aux., five cent collection, Indian, \$9.75;	
EASTON—\$37.77		Foreign, \$18.75; Mexico, \$7.50; Mrs.	
<i>Cecil Co. (Elkton)</i> —Trinity Parish, General	16 07	Miller, Sp. for St. Paul's School Build-	
<i>Dorchester Co. (Cambridge)</i> —Christ Church,		ing Fund, Japan, 50 cts.; Sp. for work	
General.....	5 00	at Hankow, China, at discretion of	
<i>Talbot Co. (Easton)</i> —All Saints' Parish,		Rev. J. A. Ingle (of which St. Mary's	
General.....	3 20	Chapter, \$12.50; China Mission Chap-	
(<i>Trappe</i>)—"J. and R. G.," and "E. and		ter, \$200; \$212.50.....	249 00
R. G.," General.....	10 00	<i>Howard Co. (Dorsey)</i> —Miss E. C. Gap-	
<i>Worcester Co. (Pocomoke City)</i> —St. Mary's,		Sp. for Miss Carter's lace-school, Min-	
General.....	3 00	nesota.....	25 00
(<i>Snow Hill</i>)—Dr. J. B. E. Funnell, Do-		<i>Prince George Co. (Bladensburg)</i> —B. O.	
mestic and Foreign.....	50	Lowndes, General.....	1 00
		<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for	
FOND DU LAC—\$4.50		Domestic Contingent Fund.....	10 00
<i>Medford</i> —St. Mary's S. S., Lenten Offering,			
General.....	4 50	MASSACHUSETTS—\$1,090.18	
		<i>Andover</i> —Christ Church, Domestic and	
GEORGIA—\$25.00		Foreign.....	37 70
<i>St. Simon's Mills</i> —Rev. A. G. P. Dodge, Jr.,		<i>Boston (Roxbury)</i> —St. James', Sp. for Rev.	
Colored.....	25 00	T. S. Tyng, Japan.....	52 77
		Trinity Church, "A Member," Wo. Aux.,	
INDIANA—\$10.00		for "Margaret D. Carter Memorial"	
<i>Indianapolis</i> —Christ Church, Junior Aux.,		scholarship, St. Agnes' School, Osaka,	
Sp. for scholarship at St. John's School,		Japan.....	20 00
Logan, Utah.....	10 00	<i>Cambridge</i> —St. James', "Two Members,"	
		Wo. Aux., for salary of Miss Mailes,	
KENTUCKY—\$24.50		Japan.....	7 00
<i>Cynthiana</i> —Advent, General.....	1 50	St. John's Memorial, Wo. Aux., for salary	
<i>Louisville</i> —Advent, Mrs. Lucy A. Cocke,		of Miss Mailes, Japan.....	10 00
Indian.....	3 00	<i>Fitchburg</i> —Christ Church, Ministering	
St. Andrew's, "R. A. R., Jr.," Colored... 20 00		Children's League, Sp. for support of	
		Bible woman in Japan under Miss	
		Mailes.....	60 00
		<i>Greenfield</i> —St. James', Domestic, \$29.60;	
		Foreign, \$19.40.....	49 00
		<i>Lawrence</i> —Grace, Domestic.....	23 58
		<i>Lenox</i> —Trinity Church, Domestic, \$50;	
		General, \$100, for the deficiency.....	150 00
		<i>Longwood</i> —Church of Our Saviour (of	

* Through Junior Auxilliary, Special, for Rev. S. C. Partridge, China.

NOTE.—Sent through George Bliss, Treasurer, previously, Ansonia, \$3.50. Sent to Mr. Partridge, direct, Norwich, \$6; Specials, \$24. Acknowledged, as above, \$355.84.

which Mrs. S. C. Lawrence, \$30, Foreign.....	66 58
<i>Lynn</i> —St. Stephen's, Wo. Aux., for salary of Miss Mailes, Japan.....	20 00
<i>Newton</i> —Church of the Redeemer, Colored.....	58 55
<i>Stockbridge</i> —St. Paul's, Domestic.....	15 00
<i>Taunton</i> —St. Thomas', Wo. Aux., "A Member," Sp. for Foreign Christmas gifts.....	10 00
<i>Waltham</i> —Christ Church, Junior Aux., for salaries of missionary bishops, General.....	5 00
<i>Wareham</i> —Church of the Good Shepherd, Foreign.....	5 00
<i>Miscellaneous</i> —"A Churchwoman," toward the salary of a Bishop.....	500 00

MICHIGAN—\$11.31

<i>Detroit</i> —St. John's, Mite Box, Sp. at discretion of Bishop Ferguson, Africa.....	11 31
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MINNESOTA—\$582.46

<i>Rushford</i> —Emmanuel Church, Domestic and Foreign.....	4 00
Minnesota Branch Wo. Aux., for Bishop Whipple scholarship, \$40; Bishop Gilbert scholarship, \$40; Jane B. Hien School, Wuchang, China, Sp. for salary of Miss Glenton, South Carolina, \$50; Sp. for Bishop Graves' work, The Platte, \$47.31; Sp. for Bishop Barker's work, Western Colorado, \$47.31; Sp. for salary of Mrs. Ware, Breck School, Wilder, Minnesota, \$200; Sp. for Miss Carter's work, Minnesota, \$25; Sp. for Rev. Mr. Salinger's work, St. Paul, Minnesota, \$25; Sp. for salary of Miss Colby, White Earth, Minnesota, \$39.23; Sp. for Bishop McKim, for Osaka Orphanage, Japan, \$64.61.....	578 46

MISSOURI—\$38.50

<i>St. Louis</i> —Christ Cathedral, "Mrs. C.," Domestic and Foreign, \$10; Sp. for work of Rev. A. W. Mann among deaf mutes, \$28.50.....	38 50
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NEWARK—\$424.11

<i>Morristown</i> —"One of the Marys," General.....	4 00
<i>Orange</i> —Grace, General.....	415 11
"M. K. A. P.," Wo. Aux., for St. Mary's School, South Dakota.....	5 00

NEW HAMPSHIRE—\$178.75

<i>Concord</i> —St. Paul's, Domestic, \$19.40; Foreign, \$14.95.....	34 35
St. Paul's School, for "Neighbors" scholarship, High School, Cuttington, Africa.....	40 00
<i>Nashua</i> —Church of the Good Shepherd, Domestic, \$7.55; Foreign, \$5.95.....	13 50
<i>North Conway</i> —Christ Church, James H. Gamble, General.....	50 00
<i>Salmon Falls</i> —Christ Church, General.....	6 00
<i>Tilton</i> —Trinity Church, General.....	8 15
<i>Miscellaneous</i> —"E. M. P.," Wo. Aux., Sp. for Rev. S. C. Partridge, China.....	5 00
Branch Wo. Aux., General, \$6.75; Sp. for Foreign Missionaries' Insurance Fund, \$15.....	21 75

NEW JERSEY—\$163.50

<i>Crosswicks</i> —Grace, Indian.....	1 25
<i>Gloucester</i> —Ascension S. S., Wo. Aux., Sp. for St. Mary's Orphanage, Shanghai, China.....	3 00
<i>Plainfield</i> —Grace, Systematic Offering, Colored.....	25 00
<i>Princeton</i> —Trinity Church, Domestic.....	5 00
<i>Riverton</i> —Christ Church, Domestic.....	100 00
<i>Somerville</i> —St. John's, Domestic and Foreign.....	6 25
<i>Vineland</i> —Mrs. C. H. Graff, through The Church Mission News, Sp. for S. S. of St. Augustine's Mission, Monrovia, Africa.....	2 00

<i>Woodbury</i> —Christ Church, Systematic Offering, Wo. Aux., Foreign.....	10 00
<i>Miscellaneous</i> —Bishop Scarborough, Sp. for Rev. Mr. Valentine, Africa, for medical aid.....	10 00
Branch Wo. Aux., Upper Division, General.....	1 00

NEW YORK—\$1,770.75

<i>Clifton</i> —St. John's, "A Poor Widow," Sp. for Bishop Ferguson, Africa.....	5 00
<i>Mamaroneck</i> —St. Thomas', Branch Wo. Aux., for Bishop Brewer's work, Montana.....	25 00
<i>New York</i> —Ascension, "A Member," thro' Wo. Aux., Sp. for pictures, rolls, etc., for Japan.....	10 00
Christ Church, Rev. Dr. Shipman, Sp. for medical aid for Rev. Mr. Valentine, Africa.....	10 00
Emmanuel Church, Colored.....	5 00
Grace, "A Missionary Pocket," General, \$5; Rev. W. R. Huntington, D.D., Sp. for medical aid for Rev. Mr. Valentine, Africa, \$20.....	25 00
St. Esprit, Domestic, \$30; Colored, \$5; Indian, \$5; Foreign, \$30.....	70 00
St. John Evangelist, "A Member," thro' Wo. Aux., Sp. for pictures, rolls, etc., for Japan.....	10 00
St. Thomas', Wo. Aux., Sp. for scholarship in Bishop Garrett's school, Northern Texas.....	100 00
Rev. J. W. Brown, D.D., Sp. for medical aid for Rev. Mr. Valentine, Africa.....	25 00
Rev. Dr. Hoffman, Sp. for medical aid for Rev. Mr. Valentine, Africa.....	50 00
Mr. W. Bayard Cutting, Sp. for medical aid for Rev. Mr. Valentine, Africa.....	50 00
George Bliss, General, for the deficiency 1,000.00.....	50 00
Rev. J. R. Davenport, General.....	50 00
"W.," General, for the deficiency.....	50 00
"Y.," Domestic.....	5 00
<i>Nyack</i> —Grace, General.....	5 00
<i>Rye</i> —Christ Church, Wo. Aux., Sp. for Good Physician Hospital, Columbia, South Carolina, \$94.35; "Arthur Lathrop Eddy" scholarship, Bishop Boone Memorial School, Wuchang, China, \$40.....	184 35
<i>Westchester</i> —St. Peter's, Foreign.....	46 40
<i>Miscellaneous</i> —"Friends," through Wo. Aux., Sp. for Domestic Contingent Fund.....	50 00

NORTH CAROLINA—\$32.00

<i>Asheville</i> —Trinity Church, Wo. Aux., for "Jarvis Buxton" scholarship, St. John's College, Shanghai, China, \$20; General, \$2.....	22 00
<i>Charlotte</i> —St. Peter's, Wo. Aux., Sp. for scholarship, St. John's School, Logan, Utah.....	10 00

OHIO—\$55.00

<i>Huron</i> —Christ Church S. S., General.....	5 00
<i>Sandusky</i> —Grace, Wo. Aux., for "Sandusky" scholarship, St. John's College, Shanghai, China.....	40 00
<i>Miscellaneous</i> —Branch Wo. Aux., for "Gregory T. Bedell" scholarship, St. John's College, Shanghai, China.....	10 00

OREGON—\$11.82

<i>Astoria</i> —Grace, Junior Aux., Sp. for Bishop Ferguson's new church, Africa.....	4 27
<i>Newport</i> —St. Stephen's S. S., Sp. at discretion of Bishop Sessums, for Louisiana sufferers by flood.....	3 30
<i>Oakland</i> —St. Clement's, Wo. Aux., Sp. for Foreign work, at discretion of Mrs. Twing.....	2 00
<i>Roseburg</i> —St. George's, Wo. Aux., Sp. for Foreign work, at discretion of Mrs. Twing.....	2 25

PENNSYLVANIA—\$773.31

<i>Bryn Mawr</i> —Church of the Redeemer, Wo. Aux., Sp. for hand sewing-ma-	
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chine for Miss Nicol, Africa, \$5; Junior Aux., Sp. for Rev. Edward R. Baxter, South Camden, New Jersey, \$2.....	7 00	Trinity Church, Colored.....	
<i>Downton</i> —St. James', Missionary Pocket, General.....	5 00	"J. N. B.," Sp. for Rev. Mr. Valentine, Africa, for medical aid.....	50 00
<i>Philadelphia (Lower Dublin)</i> —All Saints', Junior Aux., for "Ruth Curtiss" (in Memoriam) scholarship, St. John's Mission, Cape Mount, Africa.....	25 00	<i>Providence</i> —Church of the Messiah, Wo. Aux., for "Arthur Amory Gammell" scholarship, Boys' High School, Cuttington, Africa.....	40 00
Atoement, Wo. Aux., Sp. for hand sewing-machine for Miss Nicol, Africa.....	2 00	SOUTH CAROLINA—\$5.00	
(<i>Germantown</i>)—Calvary, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	2 00	<i>Charleston</i> —Holy Communion, Sp. for St. John's College Building Fund, China....	5 00
(<i>West</i>)—Calvary Monumental, Wo. Aux., for salary of Miss Mailes, Japan.....	10 00	SOUTHERN OHIO—\$58.13	
Crucifixion, Wo. Aux., Sp. for hand sewing-machine for Miss Nicol, Africa.....	2 00	<i>Cincinnati (Avondale)</i> —Grace S. S., St. Mary's Sisterhood, Wo. Aux., Sp. for salary of lace teacher, Minnesota.....	5 00
Episcopal Hospital Mission, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	2 00	<i>Columbus</i> —Church of the Good Shepherd, Colored, \$4.88; Wo. Aux., Sp. for St. Luke's Hospital, Denver, Colorado, \$2; Sp. for Rowland Hall, Salt Lake City, Utah, \$1; S. S., Wo. Aux., Sp. for Bishop Kendrick, New Mexico and Arizona, \$5.....	12 88
Grace, Foreign.....	156 29	<i>Lancaster</i> —St. John's, Mrs. Reese, Wo. Aux., Sp. for Bishop Kendrick, New Mexico and Arizona.....	10 00
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Holy Trinity Church, "A Member," for "Paulo Post" (in Memoriam) scholarship, St. Mary's School, Rosebud Agency, South Dakota.....	60 00	Christ Church, Wo. Aux., Sp. for Bishop Brooke, Oklahoma.....	10 00
Mediator, Wo. Aux., for salary of Miss Mailes, Japan, \$5; Sp. for hand sewing-machine for Miss Nicol, Africa, \$2.....	7 00	<i>Zanesville</i> —St. James', Wo. Aux., Sp. for Bishop Kendrick, New Mexico and Arizona.....	5 00
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(<i>Northern Liberties</i>)—St. John's, Wo. Aux., Sp. for hand sewing-machine for Miss Nicol, Africa.....	2 00	<i>Roanoke Co. (Roanoke)</i> —St. John's, "A Communicant," Colored, \$2; Mexico, \$5.....	7 00
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(<i>West</i>)—St. Mary's, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	5 00	<i>Royalton</i> —Miss G. M. Denison, General....	2 00
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(<i>Roxboro</i>)—St. Timothy's, Wo. Aux., Sp. for hand sewing-machine for Miss Nicol, Africa.....	1 00	<i>Clarke Co. (Berryville)</i> —Grace, Colored... <i>Culpeper Co. (Culpeper)</i> —St. Stephen's, Branch Ministering Children's League, for "Willie Parker and Waller Page" (in Memoriam) scholarship, St. Mary's School, South Dakota.....	5 00 30 00
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<i>Whitehall</i> —St. Stephen's, Junior Aux., General.....	2 31	<i>Henrico Co. (Richmond)</i> —St. Andrew's, for Japan.....	6 54
<i>Miscellaneous</i> —Bishop Whitaker Sp. for Rev. Mr. Valentine, Africa, for medical aid.....	20 00	<i>Rockingham Co. (Lynnwood)</i> —Mrs. S. H. Lewis, General.....	8 00
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Balance of deficiency.....		Receipts for the month.....	\$18,429 28
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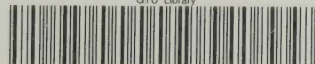
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